THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

VOL. I. NEW-YORK, SATURDAY, DECEMBER 3, 1831. No. 37.

SECOND SUNDAY IN ADVENT.

And when these things begin to come to pass, then look up and lift up your hands; for your redemption draweth nigh.—*St. Luke* xxi. 28.

Not till the freezing blast is still,
Till freely leaps the sparkling rill,
And gales sweep soft from summer skies,
As o'er a sleeping infant's eyes
A mother's kiss; ere calls like these
No sunny gleam awakes the trees,
Nor dare the tender flowerets show
Their bosoms to the uncertain glow.

Why then, in sad and wintry time,
Her heavens all dark with doubt and crime,
Why lifts the Church her drooping head,
As though her evil hour were fled?
Is she less wise than leaves of spring,
Or birds that come with folded wing?
What sees she in this low'ring sky,
To tempt her meditative eye?

She has a charm, a word of fire,
A pledge of love that cannot tire;
By tempests, earthquakes, and by wars,
By rustling waves and falling stars,
By every sign her Lord foretold,
She sees the world is waxing old;[*]
And through that last and direst storm
Descries by faith her Saviour's form.

Not surer does each tender gem,
Set in the fig-tree's polish'd stem,
Foreshow the summer season bland,
Than these dread signs thy mighty hand;
But oh! frail hearts, and spirits dark!
The season's flight, unwarn'd, we mark,
But miss the Judge behind the door,[†]
For all the light of sacred lore:

Yet is He here: beneath our eaves,
Each sound his wakeful ear receives:
Hush, idle words, and thoughts of ill,
Your Lord is listening: peace, be still.[‡]
Christ watches by a Christian's hearth—
Be silent, "vain deluding mirth,"
Till in thine alter'd voice is known
Somewhat of resignation's tone.

But chiefly ye should lift your gaze
Above the world's uncertain haze,
And look with calm unwavering eye
On the bright fields beyond the sky,
Ye, who your Lord's commission bear,
His way of mercy to prepare:
Angels He calls ye: be your strife
To lead on earth an angel's life.

Think not of rest; though dreams be sweet,
Start up, and ply your heaven-ward feet.
Is not God's oath upon your head,
Ne'er to sink back on slothful bed,
Never again your loins untie,
Nor let your torches waste and die,
Till, when the shadows thickest fall,
You hear your Master's midnight call.

Keble's *Christian Year.*

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[*] *Esdras*, xiv. 10. The world hath lost its youth, and the times begin to wax old.

[†] See *St. James*, v. 9.

[‡] Ita fabulantur, ut qui sciant Dominum audire.—Tertull. *Apolog.* p. 36. edit. Rigalt.

MISCELLANY.

DEATH-BED OF JOHNSON.

The following extract from a private journal kept by Mr. Wyndham, will be read with interest:—

"*Tuesday, Dec.* 7, 1784, 10 *min. past* 2 *P. M.*

"After waiting some short time in the adjoining room, I was admitted to Dr. Johnson in his bedchamber, where, after placing me next him in the chair, (he sitting in his usual place, on the east side of the room, and I on his right hand,) he put into my hands two small volumes, (an edition of the New Testament, as he afterward told me,) saying, '*Extremum hoc munus morientis habeto.*'

"He then proceeded to observe that I was entering upon a life which would lead me deeply into all the business of the world: that he did not condemn civil employment, but that it was a state of great danger, and that he had, therefore, one piece of advice earnestly to impress upon me, that I would set apart every seventh day for the care of my soul. That one day, the seventh, should be employed in repenting what was amiss in the sixth preceding, and fortifying my virtue for the six to come. That such a portion of time was surely little enough for the meditation of eternity.

"He then told me that he had a request to make to me, namely, that I would allow his servant, Frank, to look up to me as his friend, adviser, and protector, in all difficulties which his own weakness and imprudence, or the force or fraud of others, might bring him into. He said that he had left him what he considered an ample provision, viz. 70*l.* per annum; but that even that sum might not place him above the want of a protector, and to me, therefore, he recommended him as to one who had will, and power, and activity to protect him. Having obtained my assent to this, he proposed that Frank should be called in, and desiring me to take him by the hand in token of promise, repeated before him the recommendation he had just made of him, and the promise I had given to attend to it.

"I then took occasion to say how much I felt—what I had long foreseen that I should feel—regret at having spent so little of my life in his company. I stated this as an instance where resolutions are deferred till the occasions are past. For some time past I had determined that such an occasion of self-reproach should not subsist, and had built upon the hope of passing in his society the chief part of my time, at the moment when it was to be apprehended we were about to lose him for ever.

"I had no difficulty in speaking to him thus of my apprehensions. I could not help on the other hand, entertaining hopes, but with these I did not like to trouble him, lest he should conceive that I thought it necessary to flatter him: he answered hastily, that he was sure that I would not; and proceeded to make a compliment to the manliness of my mind, which, whether deserved or not, ought to be remembered, that it may be deserved.

"I then stated, that among other neglect was the omission of introducing of all topics the most important, the consequence of which particularly filled my mind at that moment, and on which I had often been desirous to know his opinions; the subjects I meant were, I said, natural and revealed religion. The wish thus generally stated, was in part gratified on the instant. For revealed religion, he said, there was such historical evidence, as upon any subject not religious would have left no doubt. Had the facts recorded in the New Testament been mere civil occurrences, no one would have called in question the testimony by which they are established; but the importance annexed to them, amounting to nothing less than the salvation of mankind, raised a cloud in our minds, and created doubts unknown upon any other subject. Of proofs to be derived from history, one of the most cogent, he seemed to think, was the opinion so well authenticated, and so long entertained, of a deliverer that was to appear about that time. Among the typical representations, the sacrifice of the paschal lamb, in which no bone was to be broken, had early struck his mind. For the immediate life and miracles of Christ, such attestation as that of the apostles, who all, except St. John, confirmed their testimony with their blood—such belief as these witnesses procured from a people best furnished with the means of judging, and least disposed to judge favorably—such an extension afterward of that belief over all the nations of the earth, though originating from a nation of all others most despised, would leave no doubt that the things witnessed were true, and were of a nature more than human. With respect to evidence, Dr. Johnson observed, that we had not such evidence that Cæsar died in the Capitol, as that Christ died in the manner related.

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"*Dec. 12th.* [Wyndham had been entreating him to take nourishment.] I then said, that I hoped he would forgive my earnestness, or something to that effect, when he replied eagerly, that from me nothing could be necessary by way of apology; adding, with great fervor, in words which I shall, I hope, never forget,—'God bless you, my dear Wyndham, through Jesus Christ;' and concluding with a wish that we might [share] in some humble portion of that happiness which God might finally vouchsafe to repentant sinners.' These were the last words I ever heard him speak. I hurried out of the room with tears in my eyes, and more affected than I had been on any former occasion.

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"*Dec. 13th.* He insisted on the doctrine of an expiatory sacrifice as the condition without which there was no Christianity; and urged in support the belief entertained in all ages, and by all nations, barbarous as well as polite. He recommended to Dr. Brocklesby, also, Clarke's Sermons, and repeated to him the passage which he had spoken of to me.

"While airing one day with Dr. Brocklesby, in passing and returning by St. Pancras Church, he fell into prayer, and mentioned, upon Dr. Brocklesby's inquiring why the Catholics chose that for their burying-place, that some Catholics in Queen Elizabeth's time, had been burnt there. Upon Dr. Brocklesby's asking him whether he did not feel the warmth of the sun, he quoted from Juvenal,

'Præterea minimus gelido jam in corpore sanguis
'Febre calet sola.'

"December 13th, 45 minutes past 10, P. M.—While writing the preceding articles, I received the fatal account, so long dreaded, that Dr. Johnson was no more!

"May those prayers, which he incessantly poured from a heart fraught with the deepest devotion, find their acceptance with Him to whom they were addressed; which piety, so humble and so fervent, may seem to promise!"—*Croker's Boswell.*

THE LIFE OF A PHYSICIAN.

There are few medical men who will not be ready to assent to the accuracy of the following sketch. It is drawn by one, who is represented to "have attained eminence in the profession, but who is desirous of dissuading his nephew from pursuing it."

"Of all professions, that of medicine is the most anxious, the most disgustful, the most thankless. Forced to humor the capricious, to soothe the irritable, to persuade the headstrong; to mingle in scenes which even familiarity cannot divest of their loathsomeness; to feel the gnawing of anxiety, when fathers, husbands, and brothers confide their dearest interests to your skill—still more, when with the life of your patient your own reputation lies at stake—and then, when all is done that man can do, to have your services requited with a grudging hand, and unthankful heart,—such is the life of a physician! Nay, even in the eyes of those, who should know how to appreciate your merits, you will find that the discharge of the pecuniary debt cancels all obligation. As if *money* could repay such services as ours!—Remember, Jeremy, I speak of the better (would I could say the greater!) part of the profession: for, as for those whose only object is to earn a living, who would draw the last drop from the veins of their victim, could they but coin it into gold—Nephew! a quack you shall not be! I will bury you with this hand first!

"Believe me, this is no fanciful picture. If you have genius, if you be of an impatient temper, if your character be proud and finely sensitive, I warn you—study not medicine. Yet I repeat: as far as concerns myself, I have no objections; I am willing to instruct you: but weigh well what you do, lest you repent, when repentance will avail you nothing."—*Journal of Health.*

THE SUNDAY PRESS,

Is as yet, we have cause to thank God, an evil nearly unknown in our country. Late transactions in this city, however, render it problematical whether it will be long suffered to continue so. In anticipation of the rapid strides of lucre-loving profaneness, we beg the serious attention of our readers to the following solemn and judicious admonition, extracted from an English publication.

Mr. Editor,—The abuse of the press is a subject of frequent and just regret. It is an evil that every good man, indeed, must lament; and, lamenting it, it will be his anxious desire that some measure could be devised to protect society from its mischiefs.

Some persons, valuable for their purity of intention, have expressed a wish that the freedom of the press was checked, and that it was placed under some discretionary power. But the press, with all its abuses, is a boon, placed by the merciful and wise Disposer of all things, for most beneficent purposes, doubtless, in the hands of man; and to reject it, or, which is the same thing, to cripple it materially, because it is abused, would be as injudicious as it would be to reject or confine the powers of the mind,—to disdain the meat and the drink which nourish us,—or to disregard the health by which we are enabled to discharge our several duties in society, because they are all abused by individuals who yield to the desires of the flesh, and will not be regulated in the use of heaven's gifts by the suggestions of the spirit within them.

But does there exist no method by which the mischiefs complained of, may be avoided, and the press itself materially regulated? There is, sir, one part of the press—I mean the Sunday press—that calls loudly, indeed, for a check;—a check which, in the present state of society, is to be sought rather, perhaps, in the religious feelings of individuals, than in any coercive measures on the part of government: not but that the Sunday press particularly, which is an unwarrantable interference with the sacred obligations and duties of the day, *should* be restrained, and *might* be materially restrained, without violating any prior obligation; but unless it should be altogether suppressed, any partial interference, as the confining it to one publication under government authority, as has been recommended, or otherwise, would not be understood by the majority, and would not, therefore, be satisfactory. Until, then, the Sunday press, in the form of newspapers, shall be prohibited, individuals might do very much to check its mischievous progress. Politically, and religiously, the Sunday press works unfavorably to that holy principle of obedience to God's laws relating to the Sabbath,—an adherence to which merciful laws, would more promote the stability and welfare of society, than all human laws or restraints whatever,—"Remember the Sabbath day to keep it holy," Exod. chap. xx. 8. "Six days shall work be done; but on the seventh day there shall be to you a holy day, a Sabbath of rest to the Lord," Exod. chap. xxv. 2. What is there in Christianity to enervate this precept? What is there in Christianity not to confirm it? What is there in Christianity that should not convey it to salutary perfection? Our blessed Saviour came not to destroy the law and the prophets but to fulfil them. His great object was, while he offered up his sacred body to redeem us from the punishment of our iniquity, to purify unto himself a peculiar people, zealous of good works, and to prepare them, by religious meditation and holiness, for future happiness. But consider the operations of the Sunday press;—how many thousands of our fellow-creatures have Sunday only as a day on which they can rest from their labors, and receive religious instruction, or have serious impressions infixed into their minds? How great, alas! is the temptation to forfeit these advantages, arising from the description of reading thrown before them in the Sunday newspapers! How are they thus, from an infringement on the sacredness of the day, led on insensibly to still greater and greater! How many apprentice boys, in particular, are diverted, by the kind of reading to which the Sunday press allures, to forego the advantages intended by the Sabbath, as a holy day,—as a day of rest to the Lord! These phrases apply to all religious edification, from which the irritating politics and desultory reading of a newspaper cannot fail to divert them.

To revert, then, to the power which individuals possess to restrain the evils of the Sunday press—This is simply *not* to encourage it; as infinite numbers, of the most examplary conduct in other respects, and of the purest wishes, *do* encourage it: some, under a very mistaken, however laudable intention, that they encourage only, on that day, papers of sound political principles,—it cannot be said, also, of sound religious principles, for the trafficking and secular employments occasioned by these periodicals on the Sabbath day, render the phrase religious, so applied, anomalous and improper. The persons here alluded to, pious and exemplary in other respects, and sincerely wishing to be so in all respects, *know not* the mischief they do, because they do *not* consider the subject in its proper bearings; but let them consider it with all the seriousness which it demands, and the writer trusts that he shall have their co-operation, in their never encouraging nor receiving a Sunday paper into their houses, and in their decided disapprobation of it. Let such persons especially consider that, to give encouragement to a Sunday newspaper, because they deem its political sentiments such as ought to be inculcated in society, is to break down the principles which it is the soundest policy to uphold; for it would be difficult to say, in the present mixed state of politics, why, if a paper containing one sentiment or doctrine may be circulated on Sunday, another of a contrary sentiment may not, by those who may consider *that* the correct sentiment, be also circulated.

If it be said, this is the very point aimed at;—that because improper sentiments are circulated in other newspapers on the Sunday, therefore we encourage *our* publication on that day, to neutralize the poison circulated, it might be replied, that we must not do evil that good may come; but the circulation of any Sunday newspaper *is* an evil, that we can never, as believers in the Bible, be justified in sanctioning. Besides, by seeing persons of the respectability referred to, encourage these papers, infinite numbers, who otherwise would not fall into this mode of Sunday reading, are insensibly allured to it; and so the evil of the Sunday press is extended through the agency of those who bitterly deplore its evils.

It is not necessary to add more. Enough has been said to recommend what is believed to be a sound and most salutary principle of forbearance. Let not the Sunday paper find its way into our houses; nor, indeed, let the reading of any newspapers be the employment of ourselves or our household on the Sabbath day. The abstinence is *easy*, while the benefits of a religious example, in this case, would be *incalculably* great and beneficial.

More would be thus done, in a quiet holy combination to banish these papers from our homes, and to discourage the kind of Sunday reading complained of, in restraining the circulation of mischievous principles in politics or religion, than could, or perhaps ought to be attempted by coercive laws.

It is sad, indeed, at present, to witness, in walking the streets of our metropolis on Sunday, a profusion of political and religious poison, vended at the cheapest rate, alluring the unemployed, desecrating our Sabbath, corrupting the minds of the rising generation, and plunging multitudes into sedition and every species of political debauchery: multitudes, on the only day that they can have either to receive the contagion of false politics and corrupted principles, or for the happy impressions to be found from religious meditation and instruction.

Rise, then, all who wish well to our country, to our laws, to our constitution, to our religion, and most decidedly express your disapprobation of the Sunday press. Your example will be followed; it will be productive of good, to the young in particular, and to all generally, and may be the means of preserving generations yet unborn from the contagion under which our holy religion and free country is suffering, and may become, under God's blessing, the means of effecting that holy rest on this sacred day, which is, according to the Scriptures, the passport to eternal rest, when all the angry politics of the world shall be hushed, and when the rest commenced on earth, on the Sabbath of the Lord, shall be perpetual in heaven for ever more. S. W.

IMMORTALITY OF THE SOUL.

There are three principal proofs of the immortality of the soul: the first is, from the nature of the soul itself, and particularly from its immateriality: the second is, from its passions and sentiments, particularly from its love of existence, its horror of annihilation, and its hopes of immortality, with the secret satisfaction it has in doing right, and its uneasiness in doing wrong; thirdly, from the nature of the Supreme Being, whose justice, goodness, wisdom, and veracity, are all concerned in this point. But there is one more argument of great weight, which is not generally taken much notice of, and that is, an argument drawn from the perpetual progress of the soul unto its perfection. How can it be supposed, that that which is capable of such improvements, should fall into nothing almost as soon as it is created? A brute, in a few years, arrives at a point he can never pass; and having received all the endowments he is capable of, were he to live ten thousand more, he would be the same thing that he is at present; if it were so with a human soul, all her faculties full blown, and incapable of further enlargement, it might then drop into a state of annihilation; but the soul can never, in this world, take in its full measure of knowledge and enjoyments; it has capacities which can never be fully gratified, and talents which can never be properly exerted. This world is, therefore, only to the soul a nursery for the next, and afterward it will be transplanted into a more friendly climate, where it will be able completely to exert its noble powers, and flourish to all eternity. This single consideration of the progress of a finite spirit to perfection, should be sufficient to extinguish all envy in inferior natures, and all contempt in superior. That cherubim, which now appears as a god to a human soul, knows that the period will come about in eternity, when the human soul shall be as perfect as himself now is. With what astonishment and veneration should we look into our souls, which are so capable of improvements, and of receiving such increasing spiritual pleasures. The soul, considered in relation to its Creator, is like one of those mathematical lines, that may draw nearer to each other for all eternity, without a possibility of touching: and can there be a thought more pleasing, than to consider ourselves in the way of perpetual approaches to Him, who is not only the standard of perfection, but of happiness?

GOD'S TRUTH NOT TO BE KEPT BACK.

I learned very early in life, says the excellent Jones of Nayland, that if any one would go through the world with peace to his mind, and advantage to his fortune, he must *hear, and see, and say nothing;* but I afterward learned that the truth of God is worth all the world; and in this persuasion, as I have long lived, so now I hope to die.—In these few words the case is well stated between worldly wisdom and the truth of God. In all ages it has been, and will continue to be, the same. To be popular, and get on smoothly, it is but "to hear, and see, and say nothing." There is scarcely a virtue under Heaven which the world will not ascribe to the prudent man who walks by this wise maxim, and such peace as the world can give he may have in abundance. How much it is worth, is another thing, and how long it will last. Not so the man who has resolved, cost what it may, to speak the truth. His course is up the stream. He is a bigot, and a zealot, and an *ultra*—and what not?—and little danger is there of his incurring the wo denounced on them of whom all men speak well. What then? If he is not popular, neither did he ever seek to be. If he has not the world's good will, neither has he paid for it at the immense cost of principle, and self-respect, and the approbation of God. One thing he knows—the truth is great, and *will* prevail. Of one thing he is assured—*the truth of* God *is worth all the world.—Banner of the Church.*

The Church.—The Church of Christ is the ground of the truth—the depository of mercy—the dispenser of grace—the ark of safety—the company of the faithful—the only hope of a perishing world. In the Church, human character is elevated—human affections are purified—human hopes inspired—human fears dissipated. In it, men are raised from the death of sin—made a little lower than the angels—translated into the glorious liberty of the children of God.

For the Church, martyrs shed their blood—the Son of God died for it—angels minister to it—Christ, by his word and ministers, edifies it—feeds it, with his body broken—cleanses it, with his precious blood. A pillar of cloud overshadows and defends it—a pillar of fire illuminates and directs its path—the divine presence dwells in it—divine glory rests upon it—the Church of the living God, the Holy Spirit sanctifies, animates, comforts, and preserves.

Militant and triumphant, the Church embraces the saints of all ages—it connects earth and heaven—through it descend blessings of pardon and grace—in it redeemed spirits ascend to the paradise of God.

To the Church are the promises of God made, and the gates of hell shall not prevail against it. Governments, laws, literature, science, every thing earthly, shall perish;—but the Church, from amidst melting elements and a dissolving world, rising aloft, unconsumed and immortal, shall ascend to the third heaven, and be for ever with the Lord.

Since such is this spiritual household, all glorious and divine, who will not say—Church of my affections—my interests, my hopes!—Let my right hand forget her cunning, if I prefer not its prosperity to my chief joy! For its universal extension, let me labor—in its service, let my life be expended—for its sake, let me die!—Its Saviour died for me—for me, may he intercede—me may its Holy Spirit sanctify—in its bosom, let me expire! When the world is wrapped in flames, let me be encompassed by its walls of salvation—throughout eternity, let me abide in its dwellings of love!—*Episcopal Watchman.*

THE PRESS.

The following remarks of the conductors of the Methodist Book Concern, are not inapplicable to the condition of our own Press. They are extracted from the Christian Advocate.

To superintend and efficiently to manage an establishment such as the above, must obviously devolve on its conductors no small amount of labor and care. In these, however, we have hitherto been graciously and successfully sustained, both by the good providence of God, and by the countenance and assistance of very many kind patrons and friends. The good flowing from such a fountain, in innumerable rills, over this vast continent, can be estimated only in eternity.—And all that we ask in reference to it—embracing our books generally, our periodicals, Sunday School Books, and Libraries, Tracts, and Bible—is the *united*, the *steady*, and the *hearty* co-operation of all those who believe with us.

THE PRESS AND CITY MISSION.

We are confident that the friends of the Church will rejoice at, and approve with one heart and voice, the achievements of the Press. It is one among the many bright omens of the prosperity of the Church, which are daily appearing, that so efficient an engine of good is in operation in the Redeemer's cause. It is truly animating to reflect on what is now doing among Episcopalians for the building up of Zion, inasmuch as it evinces that their pious sensibilities are awakened, and that they are not reckless of the spiritual good of their fellow men. We regard the Press as an instrument, which, under God, is to effect a vast amount toward enlightening the minds and purifying the principles of all to whom its influence may extend.—Men may frequent the sanctuary, be ably instructed from the pulpit, and yet no deep and permanent impression be produced; while the *careful* perusal of a well-written treatise, or even a slight glance at some narrative, will accomplish much toward the clearing up of their mental vision, and their consequent progress in holiness of life.

We cannot but express our hearty joy, also, at the success which has crowned the pious efforts of our brethren in New-York during the last year, particularly in their recent undertaking of a *Mission Church;* of which plan the provision made for seamen, constitutes one of the brightest features.

We have long lamented that so little interest has been evinced by the members of our Communion in this interesting portion of our fellow beings—that so little of the spirit which animated the framers of the Liturgy, in which *they that go down to the sea in ships, and occupy their business in great waters* are so tenderly remembered, has hitherto found its way to the bosoms and consciences of Episcopalians. They are they who are greatly indebted to the maritime profession for the happy results which have been produced by the introduction of the Church they love, into this country, and for much pleasant and profitable intercourse with our brethren in the old world. This is an interesting consideration added to many others of vast moment, which should prompt some decided measures for the spiritual interests of seamen. We believe that the Press will not be backward in adding its exertions to those already making in their behalf by the City Missionary Society; that their publications, suited to the wants and circumstances of seamen, will yet be found circulating far and wide upon the great deep; and in many a foreign port; and that their contents will be carefully treasured in the mind and heart of many a one who travels the ocean.—*Episcopal Watchman.*

CHURCH PRINCIPLES BY PRESBYTERIANS.

Resolutions of Synods.—Our readers will find an expression of the views and spirit of several of our western synods and presbyteries, on our first page, indicative in a greater or less degree, of unswerving loyalty to the institutions and interests of our Church. This is as we always hoped it would be, when the Churches should awake to a proper sense of the danger of suffering that spirit of pretended liberality to diffuse its licentious influence, which, impatient of wise and salutary restraint, is for ever at work to remove the landmarks between truth and error, perpetually planning innovations, and seeking to render our institutions subordinate, and the energies of our Church tributary, to the interests and wishes of another denomination. We hold it to be proper, and according to the spirit of Christian liberality and charity, to unite with our brethren of other denominations in every benevolent work in which we can mutually assist one another in promoting the kingdom of Christ, without any compromise of principle, or neglect of duty. But when a demand is made upon us to sacrifice our regard to that truth which we hold and teach—which we have vowed to propagate and defend—in the belief of which we live, and hope to die—and to forego our preference for that form of ecclesiastical polity which we honestly believe to be the most Scriptural, and the best adapted to the order, peace, purity, and prosperity of the Church,—and to withdraw our attachment and support from our ecclesiastical institutions, which are necessary for the distinctive existence, perpetuity, and prevalence, of those forms of truth and order which we love;—we ask if the demand be just, or reasonable, or Christian?—if compliance with it be consistent with prior obligation, with conscience, with the honor and the word of God?—and we answer NO!—every dictate of wisdom, every principle of justice, every holy feeling of the pious soul answers, *no!* Yet such is the demand, when stripped of all disguise, which is made upon us at the present day, by the friends of amalgamation, and the apologists of error; and for resisting which, we are exhibited as *ultras*, and every epithet heaped upon us by the *professedly and exclusively charitable*, which can excite public odium against our persons, and render our character contemptible.—*The Presbyterian.*

NATURAL AND ARTIFICIAL STIMULANTS.

From Rev. Dr. J. Pye Smith's Preface to Professor Stuart's Prize Essay.

"Oh madness! to think use of strongest wines,
And strongest drinks, our chief support of health!
When God, with these forbidden made choice to rear
His mighty champion, strong above compare;
Whose drink was only from the liquid brook."

Milton's *Samson Agonistes.*

From the moment that a healthy person awakes to acknowledge his morning mercies, till at night he lays his wearied limbs on the couch of sleep, he is the subject of the inevitable, but natural and lawful *stimuli* of the day. Light, air, the variations of temperature, labor and social intercourse, thinking and feeling, are the divinely appointed stimulating agents, to urge us on to proper and beneficial actions. For repairing the vital energy consumed by this daily expenditure, God has made a well adapted provision. Does that provision consist in superadded stimulation?—A reflecting child may see that the proposition is absurd.—In what then does it consist?—In ways and means the very contrary to stimulation; in ways and means whose object is to arrest the progress of excited energy, to calm, to soothe, to bring back the circulation and irritability to the state of quiet, in which state alone can body and mind accumulate new power.—These ways and means are food and rest: food such as individual experience ascertains to be the most congenial and nutritious; and rest, in its two natural forms, first, that of short cessations during the day from severe labor, and in a recumbent posture, or at least with the legs supported in a horizontal position; and secondly, that of "tired nature's sweet restorer—balmy sleep."

This doctrine requires not the science of a physician for its correct understanding: it needs only common sense, and the commentary of a little observation.

The great principle then is plain; that, to recruit exhaustion, to repair fatigue, to sustain labor, bodily or mental, to preserve health, to prolong life in the most perfect enjoyment which this mortal state admits, of *capacities for usefulness* and felicity, the daily object of a prudent man must be, not to increase, but to diminish the causes of stimulation. For recovery from the impairment of the natural and necessary stimulants, God has liberally provided: but, for the recovery from the impairment of the unnatural stimulants, he has made no provision at all; if they be persisted in. He has ordained that their dire effects shall be irremediable, except by the renouncement of the causes. Those effects are dyspepsia in its ever-varying forms, * * * * and, from the connexion which the brain and nervous system hold with the mind, incapacity for any useful exertions, lowness of spirits, despondency, fatuity, and insanity in some of its worst kinds.—*Boston Recorder*.

MISSIONS.

For the Churchman.

Dear Sir,—By request of the Executive Committee of the "Domestic and Foreign Missionary Society," I have forwarded you a copy of the following communication, read at a stated meeting of the committee, on the 9th inst., by Mr. J. C. Richmond, of New-York.

Peter Van Pelt, Jr. *Sec'y.*

TO THE EXECUTIVE COMMITTEE OF THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

Gentlemen:—I accept with pleasure an invitation from the Foreign Committee, to lay before you some facts, respecting the mission to Greece, undertaken by the Domestic and Foreign Missionary Society. During an absence of more than three years from my native land, I have not neglected, in most of the countries I have visited, to examine whether the character of the inhabitants, their religion and government, were such, as to open a way for the advancement of the Saviour's kingdom. Could Americans do any thing here? has been my constant inquiry. In general it was met with a cold reply. I have found religion so dead, especially in Roman Catholic countries, and most so well satisfied they were already Christians, and already sufficiently improved, that little reason to hope for further progress could be cherished. But from the moment I set foot in Greece, (though I visited that classic land only as a traveller,) till I left it, five months afterward, these observations were daily pressed on my attention, that *the Greeks are peculiarly an improvable people; that they learn with astonishing readiness; that they seem to hunger and thirst after knowledge; that they have none of that national pride which prevents their receiving what is good in itself, whencesoever it may come; that they love and respect all that is American*; and it seems the finger of Providence points to our country as the source of improvement to this interesting portion of the old world. Above all, it is a solemn question, whether America shall have the glorious privilege of teaching them the religion of Christ, or whether France and Italy, as they are now doing, shall sow the seeds of infidelity and licentiousness. The soil is fertile, but it will soon be over-run with tares, unless the good wheat be sown, and quickly. With regard to Greece, the present moment is emphatically *the seedtime*—the ground is prepared, we have but to cast in the seed, and wait for the blessing of God.

Soon after arriving in Greece, I visited Athens, and it would seem a little remarkable, that before I knew, on account of my long absence, that a mission was even contemplated in Greece, I had, in union with an intelligent Greek friend, selected this very city, as the situation best adapted to the accomplishment of the several plans we had formed, with a view to the improvement of the people by American means and influence. This coincidence would seem remarkable, were it not certain that the advantages of the situation, and the almost undoubted prospect of success, must strike every observer on the spot. What were my surprise and delight to find, on my return from the Morea, the Rev. Messrs. Robertson, Hill, and King, already in Athens. I observed to my friend, you see the Americans are not behind other nations in their exertions for Greece; they have already done all that we had hoped. But, on further examination, we found the plan not so extended as that which we had in view, namely, the establishment of an institution for the education of young men, and another for that of young women, to become teachers if they felt so disposed; for the want of proper instructers is a most serious evil in Greece. On laying these plans before the American Missionaries, they seemed to have no doubt of their success, and will use their best endeavors to promote it.

During a second visit to Athens, I spent most of my evenings in the society of Messrs. Robertson and Hill, and our conversation turned principally on the Mission. They had the most ardent hopes of success, and were almost constantly occupied in making the necessary arrangements to commence their school. The Rev. Mr. King arrived at Athens about a fortnight before them, and the rapidity with which he succeeded in forming a school, that before I left consisted of one hundred and seventy children, some of whom were obliged to sit in the balcony for the want of room, augurs most favorably of general success. They were taught on the Lancasterian plan by Nicolini, who is well known in Greece as an able instructer. Rev. Mr. King lectures to the children on Sunday mornings, and some of the parents attend. This is the most direct way in which the Gospel can as yet be preached.

Rev. Messrs. Robertson and Hill succeeded in finding a house, which, though very far from combining the comforts and conveniences of common American dwellings, is still sufficient for the present, as the mildness of the climate does not render that nicety which we observe in the construction of our habitations absolutely necessary. But I will here repeat, what I have already stated, in an account of the mission, prepared for one of the October numbers of the Episcopal Watchman. It is a fact to which they wished me particularly to call your attention, that the rent of houses in Greece eats up their value in three or four years. As an instance to the point, the French Resident at Napoli di Romania, pays, I am told, 1200 dollars annually for a house which cost $4500. This will be understood, when I add that the interest of money, with good security, is often more than 30 per cent.

Messrs. R. & H. pay $275 for the house in which both families reside. Should they remain six years only, the rent of this house, not sufficient for their permanent residence, and for the object the ladies have in view, of teaching the Greek girls the domestic arts, in which they are now lamentably ignorant, would pay for the land and the erection of a better building. Land had already doubled in value, and was every day rising, and I have little doubt that the beautiful situation they finally purchased at about $300, would have risen to 6 or $700, or have been in a short time entirely out of their power. After much deliberation, they thought themselves acting for the interest of the Society, by making the purchase. Should the buildings be erected, they could, if necessary, after a few years, be easily disposed of, for at least double the cost. A missionary ought in some cases to possess the powers of a plenipotentiary.

Before leaving Athens, Messrs. R. and H. had commenced a school which contained between[*] twenty and thirty children, and was daily increasing. I had the happiness of recommending to their attention the enlightened young Greek, Benthylos, with whom the original plan for the college was concerted. He will assist them by translating and otherwise, till an opening be made better suited to his remarkable talents and acquirements. In him the mission will have a powerful friend, for I have seldom seen a man who could so quietly, but surely, sway the minds of all who approached him; and his true patriotism and good sense, induce him to look with the most favorable eye on all attempts to educate, and, therefore, to Christianize his too often superstitious countrymen. His character stands high among the Greeks; and as an instructer in the ancient language, I have never known his equal.

I was often told there were six thousand Greeks in Athens, but I am almost convinced this must be an exaggeration. A stranger would hardly suppose one-fourth of that number; for the greater part of the city lies in one mass of ruins. This refers to modern Athens; for the noble remains of ancient art, though by no means untouched, have escaped with less injury. Many houses were building while I was in the city, and its increase must be very rapid, as most of the principal Greeks have purchased land, and are about making Athens their permanent residence. To the encouraging prospect, that Athens will become a great city, and the capital of Greece, I am happy to add, that the influential Greeks referred to, are decided and warm friends of the missionaries and their families; more especially as the external forms and orders of the Protestant Episcopal Church have so great a similarity to those in which the Greek is too apt to imagine religion consists alone. The Greek Church, like the Roman, is undoubtedly a member of the one "Holy Catholic Church"—and the object of your missionaries cannot but be a useless and abortive attempt *to change*; they rather hope, under the blessing of God, *to reform*,—to free the Church from those errors and superstitions into which ignorance and priestcraft have enticed her: and this can be done only and surely by opening the eyes of the people to the truths of the Gospel,—by teaching the children to read with understanding, and then putting the word of God, "powerful, and sharper than any two-edged sword," into their hands, to *search* for themselves. This can be done without fear of innovation, for many a Greek is ready to exclaim, "we agree," when he hears that the Protestant Episcopal Church, like that of which he is a member, acknowledges the authority of Bishops. This is a powerful means, which God has put into the hands of Episcopalians, for the improvement of this unfortunate country, and for the use or abuse of which they are undoubtedly responsible to Him. The three or four hundred Turks still remaining, will probably be removed in a few months, and the city be put into the hands of the Greeks. In the mean time, they will be decided friends of all Americans. Of this fact, if necessary, I can furnish ample proof.

The design of the President in publishing the law with regard to the press,[†] contrary, like most of his acts, to the constitution he has sworn to observe, was to prevent the establishment of a proposed French Journal, which would contain, in all probability, more truth, than the communications he is pleased to make to the people of Europe. When he understands the object of the American missionaries to be confined to publications that have no political bearing whatever, he will, as Messrs. R. and H. are inclined to think, make an allowance in their favor. He would, besides, be glad to publish it in Europe, that *one free press* at least existed in Greece. Very much is to be expected from the ladies of the missionaries. I will say nothing of the effect of example on such a people as the Greeks. I refer to direct efforts which Mrs. H. assured me would be made on their arrival in Athens; and I have little doubt that many Greek girls are now enjoying the benefit of the ladies' instructions, as well in the domestic arts, as intellectually and religiously. Every thing is to be hoped from the spirit with which the mission is conducted; for the ardent desire of its members seems to be the accomplishment of much good. Of those who object to this great and prospering work, merely on the ground that the Greeks are less our neighbors because an ocean rolls between, I would ask, whether they have not always thought the parable of the good Samaritan a sufficient answer to the question of the lawyer, who was "*willing to justify himself, and who said unto* Jesus, *and who is my neighbor?*"

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[*] A letter received at Baltimore, from a gentleman who left Athens August 6th, states the number at 70 or 80, an increase which promises early success.

[†] By this law, no foreigner is permitted to publish, without submitting two copies to the eye of government, and paying $666 to the Bank; or, in other words, to the President's private coffers. It will be seen, however, from the late accounts, that nothing more is to be feared from the caprice or tyranny of Capo d'Istrias, as the "three powers" have chosen (it is said) a sovereign for Greece.

COMMUNICATIONS.

For the Churchman.

GREEK MISSION.

I did not anticipate, Messrs. Editors, when I indited an article for your paper of the 5th ult., on the subject of the Mission to Greece, that I should be called upon, either to defend or explain the arguments and positions I there took in regard to it. I entertained the hope, that the temper, the clearness, and the moderation, with which I expressed my views, would not require an additional remark on my part; but an article in your paper of the 19th, makes it necessary, you think, for me "to show cause," why I should not defer to the judgment it pronounces, and renders it incumbent on me, not to keep silence; and, indeed, why should I? What harm can possibly arise from a discussion of this subject in the manner in which it has hitherto been conducted. I wrote my first communication, as I hope, in the temper, and with the spirit of a Christian—of which the Church will be my judge. In his reply, "A Subscriber" has not come behind, but has gone before me, in displaying a delightful charity; and sure I am, there never can be any estrangement between us, in respect to this subject, though there may continue a difference of opinion.

Your correspondent, I think, has received wrong impressions, in two instances, from my communication, which I think he will find it proper to correct: First, that in my scruples respecting the wisdom of the mission to Greece, I am also entertaining kindred objections toward other of the missions of the General Society; this, I think, is implied in the words "at least," in his second paragraph: and Secondly, that my opposition to the mission is unqualified, and unconditional. In respect to the first wrong impression, I desire to remark, that nothing I have ever written, or done, I conceive, can justify this assumption, and that it is wholly and entirely a misconception, if entertained; for that, to all the other measures of the Society, my fullest approbation and concurrence is awarded: and as respects the second, I hardly know how it could be possible to misunderstand me. I said distinctly, and I repeat it, "I would not, on any account, discourage this undertaking, so long as it finds friends in the Church devoted to its special support; but if all the sums for foreign missions, or other sums remitted to the treasury of the Society, and not specifically appropriated by the donors, are to be absorbed in this wide gulf,—if the Church at large is to be called on for its support, *and no mission to the Heathen* undertaken, my original doubts as to its expediency, will be firmly established."

Your correspondent contends, in behalf of the Greek mission, that it is defensible upon two grounds; first, because it is "a foreign mission," and therefore within the contemplated designs of the Society; and secondly, because the condition of the people of Greece is most wretched and deplorable. A few words only is necessary to dispose of the argument under the first head. If "A Subscriber's" interpretation of the powers and views of the Society are correct, then a mission within the jurisdiction of the Archiepiscopal authorities of Canterbury and York, would be equally defensible. I need not detain you on this point: but the second is a more tender and difficult subject. Your correspondent appeals to my sympathies and feelings, in behalf of a wretched portion of the human family.—Sirs, he obtains them,—I, too, lament with him the miserable state of the people of Greece;—I have had too much personal experience of the condition of countries destitute of the Gospel of the blessed Redeemer, not to feel, and deplore, how wretched that condition is. I would not only that we had the power and the will to establish a mission in Greece, but also in every country under heaven, where the Redeemer is not known, or not glorified. But this is not the question between us; it is, whether, under the existing circumstances of the Church, the claims of really Heathen countries, and the demands of our own new settlements, together with the great expense of the mission to Greece, that measure can be considered a judicious one, and if in the way of the preceding objects, ought to be further prosecuted on its proposed expensive scale. Here, I admit, is a very grave and serious question to be decided, and not to be treated lightly. In coming to a decision, hard though the task may be, I must strive, I think, not to allow my feelings to get the better of my judgment; I must endeavor to judge wisely, as well as feelingly—"and who is sufficient for these things?" The eloquent and touching appeal of "A Subscriber," to the Christian sympathies of the Church, would better apply, I conceive, if he supposes me hostile to the missionary enterprise generally: but this, I do him the entire justice to believe, it has not entered into his heart to do; then it appears to me, not to be in point.

I have been discussing relatively, and not positively, the merits of the mission to Greece, and in this light have come to the conclusion, which, the more I examine it, the more I become convinced is correct—that it ought not to have been undertaken, considering its *comparative* importance, its cost, and the probable usefulness of a similar amount, differently expended. How far we are justified in considering our movements in respect thereto, as indicative of "the leadings of Providence," I reverently abstain from pronouncing.

And now, what is to be done?—abandon the object? No, Messrs. Editors: this I have not required; and if I had, your correspondent suggests a consequence too fearful to be hazarded by such a course,—the only suggestion, I think, (I would speak courteously of one who writes so like a Christian,) that appeals strongly to my judgment. Do not abandon it, but confine its expenditures within such strictly necessary limits, that other objects cannot be unfavorably affected. For, to the question, Does the mission to Greece stand in the way of other objects? I reply, I solemnly believe it does. I *know* that some of the greatest contributors to foreign missions have directed their contributions for its support; I *know* the difficulty of raising funds for any foreign missionary undertaking whatsoever. I have grown grey in the endeavor.

Lastly, that I may not incur the just reproach of raising objections to one object, without attempting to supply a better, I would remark—I have endeavored to establish a mission among the Heathen, on the part of the Church. I have offered my prayers, my time, and my substance to this end—how scantily, God knows—how little, compared with what I ought to have done, might have done, I confess with sorrow;—yet not altogether inconsiderable, compared with the doings of my fellow-Churchmen; and I am ready to do so still—only, I say to your correspondent, let the General Missionary Society find the man; this is their *duty*—it will be their pleasure, I am sure, and the Church will find the means for his support, if those means be not pre-engaged.

"But I perceive I am in danger of writing too much," and I desist; but for the opposite reason assigned by your correspondent: it is *not* pleasant to me to enlarge. I grieve to find myself arrayed against any object of a missionary nature; it is contrary to my habit for a long course of years, and only impelled by a sense of duty. Yet I fervently cherish the pious hope of your respected correspondent, that this discussion may terminate in "an increase of love and zeal among the members of the Church." I take my final leave of the subject.

A Friend of the Society.

For the Churchman.

REVIVALS.

Messrs. Editors,—It will be admitted without controversy, I think, that few subjects have occupied so fully the minds of serious and reflecting men, in the present day, as the religious excitement produced in this country among several denominations, under the appellation of a "revival of religion;" and that while the most decided and even loud applause is awarded to it by its promoters, another party, of deeply religious and sober-minded men, especially within the pale of our own Communion, have felt and expressed a belief, that the most disastrous results to the cause of real religion, and true godliness, was likely to be its fruits—how unkindly, unsparingly, and uncharitably we have been censured for entertaining, and very tenderly and cautiously expressing this sentiment, I need not remind you; we have combined, it has been said, with Infidels and Unitarians, and other foes of the Redeemer, to oppose this glorious work of reform, which ought to have obtained our approbation and co-operation—that we should have abandoned all that time, and experience, and apostolic usage, and Scripture, as we believe, has hallowed and established, as the way which men ought to follow, for the adoption of the "*new expedients*," which a zeal and wisdom, infallibly correct, had introduced. With what meekness and forbearance we have demeaned ourselves under this sore trial, our public journals will abundantly testify; how fervently we have implored the direction of Almighty grace, in a matter of so solemn importance, and such awful foreboding, the hearts of many, I am sure, will bear true witness.

A new state of feeling on this subject, as the fruits of the system begin to develope themselves, seems discoverable in the minds of its advocates, and is declaring itself by little and little, a state of feeling which it will be profitable, I think, that we should be informed of, and carefully remember. One effect, we doubt, will be to confirm the Church in the sober views she already entertains in regard to it—to place her more resolutely on her guard in future times against similar perils—to commend her the more strongly to the affections of her own members, and to obtain for her the approbation of the pious of other denominations, who, through prejudice or sinister counsels, have been prevented from uniting in communion with her.

You have lately published an article from a Richmond paper, and another from the Philadelphian, condemning in very decided terms, two leading *practices* in the production of these "*excitements*," and I would now draw your attention to, and request your insertion of, another, on the *consequences* of them, from a chief journal of the party in New England, "The Spirit of the Pilgrims." It is as follows, and needs but little comment, except to explain to persons not conversant with the history of New-England, that the reference made to her history, respects a precisely similar state of things with the present, brought about in the days of Jonathan Edwards, and others, about 70 years ago, the effect of which has been to introduce into, and fill New-England, especially Massachusetts, with that awful heresy which denies the divinity of our Saviour, the personality of the Holy Spirit, the necessity for an atonement for sin, and most of the fundamental doctrines of the Scriptures as received by the Church.

It appears to me, Messrs. Editors, that the tendency of the article I wish you to publish, is to destroy entirely the favorite system of the day, which has been so loudly commended, and which we have been so harshly condemned for not espousing—it declares in toto, against rapid "*conversion made to consist in a single mental operation, with reference to a complex subject, but partially understood.*"—Now, who that has had any experience of these "*excitements*," but perfectly knows, that this very "*operation*," quickly experienced and *declared*, is the very essence and secret of their success, and that in six or eight weeks in most instances, *a revival*, in any place, is commenced, completed, and terminated; but I forbear, and would refer to the article—devoutly and humbly blessing God, that he has cast my lot in a Church, which adheres to the "old paths," and discountenances these *new expedients*, and earnestly praying that I may evince my gratitude, in a "sober, righteous, and godly life," and that He may make all things work together for his glory.

A Churchman.

The following are extracts from the article which called forth the judicious and Christian communication of our correspondent. It appeared in the November number of the journal alluded to. We have underlined a single sentence.

"In this season of gracious visitation and refreshing from the presence of the Lord we rejoice, but not without trembling. The victory is not yet won. The Church is receiving rich blessings; but dangers, great as her blessings are precious, thicken around her. There is an enemy aroused and maddened by her success, who will hurl his poisoned arrows, and spread his secret snares, and concentrate the malice of a world at enmity with God, in order to paralize the efforts and blast the prospects of the Church. To be ignorant of his devices, or to disregard the tokens of impending danger, will but insure defeat. At such a time, if we manifest some solicitude, lest the reviving power and rising hopes of the Church should make her insensible to danger, let it not be ascribed to our pusillanimity. When does the watchful pilot feel the deepest solicitude? Not when he is chiding the slumbering winds, and watching the lazy motion of his vessel upon a sea of glass; but when the waves are curling under the favoring breeze, and the ship under a press of sail is bounding toward its destined port. Then, a concealed rock is fatal.

"We cannot now prosecute the general subject which we have started. Our object is to utter a word of caution in relation to *one* of the dangers to which the Church is at this season peculiarly exposed, namely, the introduction into its bosom of apparent converts, who know little of the real claims, and nothing of the true spirit of the Gospel. It would be remarkable, if we should wholly escape this evil. It attends all revivals of religion, and is enhanced by their frequency and power. When a divine energy is abroad in the land waking up the souls of men in a thousand places at once, and the most pungent appeals are made to the conscience, and the whole power of a most efficient moral machinery is brought to bear upon the mind with incessant and prolonged activity, and the work of individual conversion is short, and multitudes are escaping with trembling haste from the wrath to come, and the tide of public sentiment is setting in strongly toward the kingdom of God,—then is the time of the greatest danger; for many, awakened suddenly from their unprofitable dreaming, and pressed by convictions which they cannot remove, will rush into the visible Church, without any radical change in their affections, or any definite and abiding purpose in regard to their future course. At such a time, it is hard for a man to know himself; and when *true* conversions are multiplied with such unprecedented rapidity, it is difficult for Christians to detect those which are false.

"The consequences to the Church of an increase of unconverted members, (not to speak of the fearful results to hypocrites and self-deceivers themselves) must be disastrous. Here is the source of those multiform heresies which spring up, and deform the Gospel, and deprive it of its power. To the same cause must be ascribed the tardy and feeble movement of the Church toward the completion of its great purpose, the conversion of the world. The cold indifference of professed friends often freezes its life-blood; and in times when union and efficient co-operation are indispensable, these are the men whose influence stands ever in the way of success. Encumbered by such hindrances, the Church must move like a ship in the polar seas surrounded by huge masses of ice; and unless the hand of the Almighty shall guide it out, or his breath melt the frozen mountains, the fragments of our bark will be scattered upon the waves. From the history of the New-England Church we may derive an illustration and a warning: an illustration of the danger attending the introduction of unsanctified men to its affections and councils, and a warning to guard with holy and jealous caution the ark of our hopes.

"To diminish as much as possible the danger to which we have adverted, it should be the object of every minister of Christ to spread out before the sinner, and to make him understand and feel, the real nature of those claims which the Gospel urges, and the whole weight of those obligations which he assumes, when he resolves to be a Christian. In times of religious excitement, there is often but a partial development of the subject concerning which the sinner is required, once for all, to decide. There is a way of representing religion so easy and so delightful, that it is very difficult for a sinner not to be a Christian; and there is sometimes a fear, lest by showing what may be considered the darker shades of the picture, some one who is almost persuaded, may be discouraged. There is moreover a tendency to dwell upon the glorious *results* of piety for the purpose of urging an immediate choice, while the practical duties which lead to those results are not brought into full and distinct view. We would not render religion harsh and repulsive. We would portray it in the brightest colors and most attractive forms. But at the same time, we would tell the sinner that the beauty of religion is the serene beauty of holiness; that the happiness of religion results from bearing the yoke and the burden of Christ; and that the glory of the Christian is the glory of a man who denies himself and overcomes the world. We would never show the crown but in connexion with the cross, nor let hope appear except as the anchor of a tossed soul. In no other way can the increase of hollow professions, and the spread of a superficial religion be prevented. While *conversion is made to consist in a single mental operation with reference to a complex subject which is but partially understood*; while the way to heaven is made broader and more easy to a worldly mind than the way to hell; while the garland of victory is held out to allure the heart without pointing to the conflict of the battle field; what can we expect but that many will flock into the Church without having received the mark of Christ upon their foreheads, or the anointing of the Holy Ghost upon their hearts? Let then the preacher, while he tells the sinner nothing but the truth, tell the whole truth. Let him show the length and breadth and height and depth of those responsibilities which a man assumes when he makes a profession of religion; so that when he comes to see all that is involved in his decision, as sooner or later he must, he may not be disappointed, and be induced either to apostatize from the faith, or to attempt the concealment of his irreligion by a studied hypocrisy.

"What then is really required of a sinner when he is urged to become a Christian? Obviously, something more than a mere choice of heaven and eternal glory in preference to hell and eternal torments. Every man desires and chooses to go to heaven. Who is insensible to the attractions of a city, the walls of which are jasper, and the pavement of pure gold? But the choice of the path which leads to heaven—the feelings and conduct with which eternal glory is indissolubly connected, is a very different thing. How often do we see men thus divided against themselves. Their imaginations travel up to heaven, while their hearts are rushing with fearful haste along the path that leads down to perdition. They make a simultaneous choice of the rewards of holiness and the ways of sin. They fix their eyes upon the glory that fadeth not away, while their feet stumble upon the dark mountains. Let then the sinner know that the choice of heaven is folly in the extreme, without the choice of the path which leads to it; and that he gains nothing by wishing for the prize placed before him in the Gospel, unless he is willing to run the race by which that prize must be won."

For the Churchman.

KEY WEST.

Messrs. Editors—

In a late number of the Key West Gazette, there is an account of the proceedings of a public meeting of the citizens of that place, held in reference to procuring for themselves a clergyman. In regard to the resolutions passed upon that occasion, I have nothing to observe; but the editorial paragraph which introduces these proceedings is, to say the least of it, ill-tempered and uncourteous. It accuses the Bishop of this diocese of culpable inattention to a respectful application made to him to procure an Episcopal clergyman to officiate in that interesting settlement. Now any one who is acquainted with our Bishop—his faithfulness and industry, his uniformly amiable and gentlemanly deportment, and his zeal in laboring to promote the interests of the Church, will not readily believe that he could treat such an application with neglect. As I happen to know something in relation to this matter, I feel bound to state it, that the truth may be known at a distance, and that the editor of the Key West Gazette may have an opportunity, should he see your paper, of retracting his injurious imputation.

The communication from the committee of gentlemen at Key West, desiring our Bishop to procure for them a clergyman, arrived here while he was absent upon a visitation; and from that time till the latter end of September, he was at home for only two short periods, and he had then a pressure of important business, relating to the Church, which occupied him incessantly. But he did not neglect this communication, for, upon receiving it, it was at once inserted in your paper, that it might attract the attention of any individual who might be willing to undertake the mission to Key West. I myself heard the Bishop speak of the subject, expressing a most anxious desire to be enabled to send a favorable answer to this communication. During his visitation in the western part of the diocese, he spoke frequently of the subject, and introduced it wherever he thought there was the least probability of his inducing any clergyman to go to the South, but without success. Indeed, such is the urgent want of ministers everywhere, that the Bishop has the pain of hearing constant applications for ministers in every part of his own diocese, which he cannot supply.

In the course of the summer, a gentleman was in this city from Key West. Upon hearing of this, the Bishop sent to him a very particular message, desiring him to state to the Committee at Key West, upon his return, how unsuccessful he had been thus far, but that he should not relax his efforts, and that he delayed writing until he could hold out some probable prospect of being able to comply with their wishes.

When the Rev. Mr. Henderson, the missionary at St. Augustine, was returning, the Bishop desired him also, very particularly, to bear a similar message to the gentlemen of Key West. The only communication up to this very moment, which the Bishop would be able to make in reply to the application from Key West, would be that he could procure them no minister. He did not wish thus to discourage their laudable efforts and desires. He was in constant hope of being authorized to send a more favorable response. Let it be observed, then, that the letter of the gentlemen of the committee at Key West, was inserted in the Churchman, that it might be seen that it had been received and respectfully noticed. Particular messages were sent to other gentlemen, at two different times, by respectable individuals, and the Bishop, as we all know here, has spoken of the subject, and with a lively interest, very frequently, and has used his best exertions to comply with the application that was made to him. Under these circumstances, to accuse him of giving "a rebuff" to the gentlemen of Key West, is both unjust and uncourteous. It needs not the poor efforts of the present writer, to defend his official or other conduct; but having seen the article in the Key West Gazette, and having a knowledge of the above circumstances, I felt it to be a duty to make this statement, and to request you to publish it on the responsibility of

A Presbyter
Of the Diocese of New-York.

For the Churchman.

BENEVOLENT SOCIETY,
Attached to the Sunday School of the Mission Church of the Holy Evangelists.

In the neighborhood of the Mission Church, in Vandewater-street, there are many children who would attend the Sunday School connected with the station, were they able to be suitably clothed; but they are *poor*, as well as uninstructed. Many of them, during the winter, will be objects of charity, (that could not fail to touch the hearts of the benevolent,) were their real situation known. It is to anticipate their distress, and to furnish timely relief, that four persons, particularly interested in the Sunday School, have consented to call on some of our benevolent citizens, and present this *plea for poor and uninstructed children.* The four persons are Darius Wells, Wm. R. Wadsworth, Miss Viola Longworth, and Miss Eliza Guifford, all connected with the School, and acting with the full consent of and approbation of the teachers associated with them. "Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Whosoever shall receive one of such children in my name, receiveth me."—*Matt.* xxv. 40. *Mark* ix. 37.

In behalf of the Superintendents and Teachers,
J. F. SCHROEDER.

[An acknowledgment of receipts on account of the above, will be found in another column.]

THE CHURCHMAN.

SATURDAY, DECEMBER 3, 1831.

THE FORM OF PRAYER AND THANKSGIVING, (for Dec. 8th) appointed for use in the Churches of this Diocese, (the same as that used last year,) may be had by the clergy on application at the Press;—where copies are also for sale, at a moderate price, for distribution in congregations.

APPOINTMENTS BY THE BISHOP.—We are informed that the Bishop has issued notices to the several Rectors, of appointments for Confirmation in this city, as follows:—

December 4th, Trinity Church; 11th, St. Paul's Chapel; 18th, St. John's Chapel; Jan. 1st, St. Mark's Church; 8th, Christ Church; 15th, St. Stephen's Church; 22d, Grace Church; 29th, St. George's Church; Feb. 5th, Zion Church; 12th, St. Philip's Church; 19th, St. Luke's Church; 26th, All Saint's Church; March 4th, St. Clement's Church.

The Character of the Protestant Episcopal Church, in its prominent Distinctive Features, considered in reference to its Duties thence resulting; in a PRIMARY CHARGE *to the Clergy of the Diocese of New-York.* By BENJAMIN T. ONDERDONK, D.D. 8vo. pp. 18.

THIS first Episcopal Charge of our Diocesan, after having been anxiously looked for by those who enjoyed the privilege of hearing it when delivered, is at length before the public. It bears the marks of hasty composition, but mature and deep reflection. The qualifications of our Church for its high office, as a branch of the Church Catholic, of 'witness and keeper of Holy Writ,' are the theme. *The establishment and maintenance of Standards of Faith—the conducting of public worship according to a Prescribed Form—and the Episcopal constitution of the Ministry,* are selected, as among the most prominent, and as having the most direct bearing upon the peculiar characteristics of the age. The two last are considered rather by way of corollary, than as independent topics of discussion; and the principal gist of the discourse is the defence and recommendation of formularies of belief, as declarations of the faith of the Church, exemplars of doctrine for its members, and tests for those who aspire to the honor of its ministry.

The connexion of sound faith with right practice, and the consequent necessity of maintaining the integrity of Christian faith, were it only for a safeguard of morals, far more as a matter of positive duty toward GOD—are set forth in a spirit of sound philosophy, and with becoming earnestness. A rapid sketch of the origin and use of formularies of faith, as means of preserving the Church from deteriorated doctrine and heretical innovations, is then given. The objects and practical bearings of such standard formularies, are described.

Under the second head, liturgies are considered as means of rendering a standard of faith practically operative for the information, direction, and restraint, of all the members of the Church. It is shown, that they afford the only security against the perversion or neglect of creeds and confessions, which can be 'made only the rule of instruction, and not themselves necessarily brought into public use.'

The third division is occupied in examining the bearing of the requisition of submission to episcopal ordination from all candidates for the ministry, upon their qualification for office, and conformity with the standards of faith.

The whole concludes with the following eloquent and weighty admonition:—

"And it is these views, my reverend brethren, on which I would have our minds dwell in reference to the distinguished blessings of the constitution and liturgy of our Church. Sectarian views are too low for our station in the Christian community, and too selfish for the spiritual character of the distinctive features of our Communion; and uncharitable judgment of others is a departure from our religion more than sufficient to counterbalance all our Christian privileges. The faith and piety of the Gospel, in us, around us, and to the extent of our proper influence and efforts, should be the one leading and controlling motive in our views, feelings, and exertions, in the cause of our distinctive principles. Sorely, sorely, indeed, are that faith and piety injured by the present disjointed state of the Christian world. This is felt by the substantial good sense, and the sober seriousness of the community. And this leads to a state of peculiar preparation in the public mind for the distinctive principles and institutions of our apostolic Church. No sacrifice or accommodation of them to extraneous views, is at all necessary. The more they appear in their genuine peculiarity, the more effectually will they do their blessed work of healing dissensions, providing a refuge from the ill influence of discord, checking the disorganizing and demoralizing spirit of fanaticism and wild misrule, and securing and restoring the holy and salutary influence of the spirit of peace, piety, and concord. Loud and lamentable, brethren, is the present call for such an influence in our Christian community; and honored is the station, and glorious the work, to which our Church in her distinctive principles and institutions, seems destined, in the course of Providence, and in the operations of grace. With an enlightened, an ardent, a practical, a consistent devotion to those principles and institutions, let us pray and strive that we may do justice to them. They are one with the cause of GOD, with the blessings of Christianity, with the glory of the Redeemer, and with the living faith and piety of the Gospel. In the cherishing of that faith, and humble exhibition of that piety, be ours the devout resolve, in dependence on the grace of GOD, through the merits of the Saviour, to live, to labor, and if it be His will, to die, in a cause so pure, so holy, and so true."

KENTUCKY.—*New Parishes* have been organized in this diocese, as follows:—At *Hopkinsville,* by the name of 'Grace Church,' of which Rev. G. P. Giddinge has been chosen Rector,—and in the town of *Henderson,* at the Red Banks, on the Ohio river: 'a considerable number of Episcopalians are found at this place, desirous of uniting in Christian communion, and of obtaining the services of a clergyman.' Four little communities—Russelville, and three adjoining—are said to be ready and anxious to organize parishes, and obtain the services of a clergyman. We have made these statements from an article in the Episcopal Recorder, the writer of which observes,—

"Let me inquire, are there not some clergy of the Church less interestingly, and less usefully employed, than if they were in the act of feeding these sheep in the wilderness? We do not ask men who are actually settled, and actively employed in the work of the ministry, to relinquish the people whom they love, and by whom they are beloved, and come over and help us. We do not ask any to abandon a comfortable situation, and share the toils and privations of a back-wood's pioneer: although, we would hint, that were such to run less into the artificial and fashionable modes of living, too common, it is to be feared, even among our clergy, and were they to spend the hundreds of dollars expended in providing, what an apostle would most likely term luxuries, in educating ministers, in building or assisting to build churches, and otherwise promoting the cause of GOD, they might live, perhaps, more contentedly, certainly more usefully, and not die less happily."

The writer's winding up, however, should not, perhaps, be unnoticed. He expresses his longings for the extension of "our, *in many respects,* primitive and apostolic Church,"—and adds as an explanation of the italicised clause, the following:—

"*Query.* Did the canons of the primitive Church require, that there should be "six *bona fide* settled parochial ministers in a diocese, or even (as our canon does) six officiating and resident presbyters," before they could proceed to elect a Bishop? Oh, for a return of those times, when Bishops were evangelists, and planters of Churches!"

The article is subscribed "A KENTUCKY EPISCOPALIAN."

EPITHETS—CHARITY.

THE attention of our readers has been called, in one or two of our late numbers, to the sayings, not the most kind, of some of our editorial brethren in reference to ourselves. To-day we have copied an article from 'The Presbyterian,' which follows,—as some proof that, while we are not alone in reaping the consequences of plainness and truth-speaking, there is no reason for regarding the remarks to which we allude, otherwise than as 'trifles'—*except* as they tend to mar and interrupt the harmony of the Christian family.

Trifles.—We sometimes allude to the epithets and accusations, which the disciples of the New School endeavor to fix upon old-fashioned Presbyterians, and which, apart from the spirit that prompts to their use, and the unfair impression that they may leave on the minds of people who have no other means of knowing us than through the misrepresentations of our opponents, are sometimes quite curious. An anonymous writer, who has been vapouring for some time past in the columns of the N. Y. Evangelist, over the signature of *Justice,* which he appears to have adopted as *antithetical* to his real character, gives us the following delineation of the orthodox ministers of the Presbyterian Church. We take the liberty of underlining a few words, where the sentiment seems to require it.

"*I bring no railing accusation,* but truly, it has always seemed to me, that many of these same brethren [the orthodox] are among *the most thorough formalists* that I know. They have *forms of prayer,* scarcely less stereotyped than those of the Church. They have stereotype forms of bringing truth into the same house with the consciences of sinners, none to bring it in contact with them, (I refer to the ultras,) they have the same formal routine of duties as the pastors, whether any thing be effected or not. To vary their modes of presenting truth, or to deal with individuals according to their peculiar circumstances, would, to the main of them, seem an utter defection from the good old way."

Could this man, when he had penned these words, look up to GOD, and thank him for the evidence which they give of a Christian spirit, and a charity which "rejoiceth *not in iniquity,* but *rejoiceth in the* TRUTH?" Under the editorial head of the same paper, we find the same temper exhibited, which is so prominently displayed in the lucubrations of "Justice." And here, as far as we recollect, we find, for the first time, the term *evangelical* used in antithesis to *orthodox.* Thus, speaking of the Philadelphia Presbytery, the editor says,

"But the Presbytery, as if in contempt of the [General] Assembly, voted a territorial division, making Market-st. the line, and by a singular coincidence, leaving in each Presbytery a minority of *evangelical* men, to struggle under the power of overbearing *orthodoxy.* They have found that the methods pointed out in their 'standards' are not sufficiently strict to keep out *evangelical* men from among them. They have therefore felt compelled to make a great 'innovation' upon the 'old paths,' by adopting some 'new measures,' not to promote revivals, but to keep out the heresy of those who preach revival, or *evangelical* doctrines."

We present these "trifles" to our readers as a specimen of the language and feelings of those, who at other times will be wonderfully filled with charity, and will talk of the want of charity among the orthodox, and the abundance of their own charity, until one would almost suppose them to be the monopolists of charity. They claim also to be considered "Low Churchmen;" for which we are disposed to give them credit to as *low a degree* as they please. But when they represent *orthodox* as being opposed to *evangelical,* we hesitate to admit the distinction; because to be orthodox and to be evangelical, according to the common use of language, signify the same thing. A man who is not orthodox cannot be evangelical; and to say that a man is evangelical but not orthodox, is a solecism. If the editor of the Evangelist mean by "revival doctrines," the doctrines of the Bible, as we profess by our adoption of the Confession of our Church to understand them, then we deny that a single measure new or old, has been adopted by the Philadelphia Presbytery to exclude those who preach them. But if by "revival doctrines," the editor mean the inventions and traditions of men, doctrines which the Bible disowns, or does not teach; then the *majority* at least of the Presbytery, must plead guilty to the charge,—and moreover, they must confess, that if to do their utmost to exclude such doctrines and their advocates from the Church, be a crime, they are not likely to repent of it.

JOURNALS OF THE CONVENTION OF THE EASTERN DIOCESE for 1830–31.—These important documents have just been published. But '*humanum est errare;*'—the most respected Secretary, the Rev. THEODORE EDSON, in sending the copy to the printer, at Boston, omitted to insert a note of continuance at the close of the *first* of two portions of the Bishop's Address of 1830, printed originally in two separate numbers of the Philadelphia Recorder, of that year. The latter portion, therefore, being overlooked in the printing office, is not found in the Journal. S. H. T., a writer in the Episcopal Recorder, upon this, insinuates, that this most innocent omission, was *intentional,* and if so, "one of the most serious attempts to put down the principles which Bishop Griswold is known to entertain, which has occurred within" his "knowledge." The most satisfactory explanation which we have just given, follows, in the 'Banner of the Church.'

The whole affair, as the Editor of the 'Banner' justly remarks, is, in itself, small,—an inadvertence 'mortifying, indeed,' to use his own expression—to the secretary,—yet most pardonable: but the consequences involved in giving to it such an aspect as S. H. T. was willing to give it,—he talks of 'assumed responsibility,'—'mutilating the address,'—'striking from it the expression of the Bishop's views'—are *not* small; and the result of the whole may teach a useful lesson, both to the correspondents of our public journals, and to those through whose hands their communications pass. The respected Editor of the Recorder, has, doubtless, ere this, done all in his power to correct in the minds of his readers, the ill impression which must have been produced by the inconsiderate article of S. H. T., in question.

To the Editors of the Churchman.

GENTLEMEN,—In the Journal of the Convention recently published, St. Peter's Church, Albany, appears delinquent in her payments to all the "funds," except the "missionary,"—being a contribution of $68 50 from the "Female Missionary Association" of that Church, which was paid over by myself to the Treasurer of the New-York Protestant Episcopal Missionary Society, and by him reported to the Secretary of the Convention; at the same time I omitted to report to that gentleman the sums received for the other "funds," and hence the apparent delinquency.

On the 12th October, (*a few days after the adjournment of the Convention,*) I received from the Rev. Rector of St. Peter's, by letter, the following sums, viz:—

Contributed by the congregation of St. Peter's, to the Diocesan Missionary Fund, - - - - - - - -	$31 58
Contributed by the Female Missionary Association of St. Peter's, auxiliary to the New-York Protestant Episcopal Missionary Society, - - - -	68 50
For the Diocesan Fund, - - - -	18 50
And on the 28th November, in addition to the collection for the Diocesan Missionary Fund, - - - - - -	10 00
For the Episcopal Fund, - - - -	27 39

I have received letters of complaint on this subject, and the present acknowledgment is made to correct the undesigned omission in the Journal. Whether the greater fault—if fault there be—lies with the Rector, for not paying the contributions of his church at the only proper time—*the meeting of the Convention*—or with myself for omitting to report them—being remittances made *out of time,* and *after* the lists of payments had been furnished to the Secretary of the Convention for publication in the Journal, is respectfully submitted to his own judgment.

Your obedient servant,
FLOYD SMITH,
Treasurer to the late New-York Diocesan Convention.

LITERARY.

WE extract the following notice of Rose's translation of Neander's Church History, (not having yet received our own copy,) from the (London) Christian Remembrancer.

The History of the Christian Religion and Church during the three first centuries. By Dr. Augustus Neander. Translated from the German, by HENRY JOHN ROSE, B. D.; *Fellow of St. John's College, Cambridge.* Vol. I.

Notwithstanding the extravagant theories, and untenable observations, which are advanced in many parts of Dr. Neander's Church History, the deep research which it displays, and the acute reasonings on the more abstruse branches of ecclesiastical inquiry, entitle it to an elevated rank in theological literature; and we are glad to see it in an English translation. The first volume, containing one-half of the original three, opens with an introductory view of the religious state of mankind at the first appearance, and during the early propagation of Christianity, and proceeds to the consideration of the means employed in the diffusion of the Gospel, and the obstacles which were opposed to it by the arm of power, and the writings of Heathen philosophers and others, during the first three centuries. From the opposition thus exerted against the infant Church, the author turns to the history of its first formation in the apostolic age, and the several changes in its constitution subsequently introduced; including the subjects of Church discipline and schism. With respect to the early form of Church government, Neander's opinions are highly objectionable; and the notes of Mr. Rose, on many points in which the Doctor differs from the most distinguished writers of our own Communion, will be found extremely valuable and important; though he has thought fit to apologize for their insertion. We sincerely wish that they were much more numerous. After disposing of the above topics, the manner of life of the primitive Christians is described with singular ability; and their public worship is then considered, in its nature as a spiritual service, and with reference to the place and times of its performance. Considerable interest will be excited by the perusal of the remarks on preaching, singing, and other specific acts of devotion; and the investigation of the primitive mode of administering the sacraments is well worthy of the closest attention, although some degree of caution will be necessary in admitting certain of the author's positions. We look forward with pleasure to the concluding volume, which will contain Neander's scheme of the early heresies; and in the mean time we have only to remark, that Mr. Rose has performed the task which he has undertaken, with the most commendable fidelity and care. The idioms of the German language are somewhat harsh in an English translation, and yet it is difficult altogether to avoid them in a faithful version of the original; but the translation before us, is throughout no less elegant than correct. Should the author complete his design, by the publication of a history of the apostolic age, we sincerely hope that the success of his present labors will be sufficient to induce Mr. Rose to place that also within the reach of the English theologian.

SWORDS' POCKET ALMANAC, and Churchman's Calendar and Ecclesiastical Register, for 1832, has just appeared, in its usual form, 100 pp. 32 mo. Its contents consist of notices of the holy days of the Church; and lists of the successive American Bishops, of the Clergy of the Church of England and of our own Church,—Religious Societies, &c.

INTELLIGENCE.

DOMESTIC.

Ordinations. By Bishop Brownell.—On Thursday, the 18th inst., in St. John's Church, Bridgeport, Mr. David G. Tomlinson.

On Sunday, the 27th inst., Mr. Allen C. Morgan to the holy order of Deacons.—*Episcopal Watchman.*

Confirmations.—The Right Rev. Bishop Brownell has recently completed a visitation of the south-western part of the diocese, during which he administered the holy rite of Confirmation in the following parishes, viz:—In Stamford, to 20 persons; Ridgefield, 52; Danbury, 27; Wilton, 15; Norwalk, 21; Fairfield, 4; Bridgeport, 44; Huntington, 22; Stratford, 25; Milford, 13—In all, 243.

Consecration.—The church in Ridgefield was duly consecrated by the Right Rev. Bishop Brownell, on Saturday, the 12th November, by the name of *St. Stephen's Church.* Morning Prayer was read by the Rev. Ambrose Todd, of Stamford; and the Lessons by the Rev. Mr. Hull, of Danbury. The sentence of consecration was read by the Rev. Charles J. Todd, Rector of the parish; and an appropriate Sermon was delivered by the Bishop.

MARYLAND.—That excellent Prelate, the Rt. Rev. Wm M. Stone, Bishop of Maryland, has lately visited two parishes in this county, St. Peter's and St. Michael's, and received the most distinguished attention throughout his visit. He officiated at St. Peter's Church on Friday, 28th October, and the next day at St. Paul's, in Easton.

On Sunday the 30th, he visited St. Michael's Church, where he administered the rite of confirmation, and ordained a Deacon to the order of Priests. The morning service was performed by the Rev. Dr. Spencer, the Rector, after which 14 persons were confirmed. The sermon was preached by the Bishop, which he concluded with a most sound, energetic, and wholesome charge to the candidate for Priests' orders. The young Deacon, the Rev. Robert W. Goldsborough, was then presented for ordination by the Rev. Dr. Spencer, accompanied by the Rev. Mr. Bayne, of St. Peter's, and was admitted to the holy order of the priesthood. The celebration of the holy Eucharist closed this solemn and interesting scene, and almost all who had been confirmed, presented themselves at the sacred table as participators in the blessed remembrance and thanksgiving. The exercises of the day were finely supported, and could not fail to be deeply impressive. The church was filled to overflowing, and all seemed highly interested, retiring with every mark of entire gratification.

On the next day (Monday, 31st) the Bishop attended at the usual place of holding church at Miles River Ferry, where there is no consecrated house of worship, in St. Michael's Parish. The morning service was there performed by the Rev. R. W. Goldsborough, and a fine discourse was delivered by the Bishop, after which the rite of confirmation was administered to nine persons, making in all, twenty-three persons confirmed in St. Michael's Parish.

On the following morning, Tuesday, the 1st inst. the worthy Prelate left the Parish of St. Michael's, attended by the Rev. Dr. Spencer, and the Rev. R. W. Goldsborough, to visit St. Paul's Parish in Queen Anns, and bore with him the affectionate remembrance and kindest wishes of all who had witnessed his holy ministrations, and heard his pious and forcible discourses.—*Easton Gaz.*

COLLEGE RECORD. *Nashville University.*—The sixth anniversary commencement of this institution was held on the 6th October. Twenty-two young gentlemen were admitted to the first degree in the arts, and six gentlemen to the second degree.

The winter session of Princeton College commenced on the 10th ult. Forty-two new students have been admitted.

Randolph Macon College.—This Institution is located at Boydton, in Mecklenburg county, under the patronage and superintendence of the Virginia Conference of the Methodist Episcopal Church. Upward of $50,000 have been voluntarily subscribed in aid of its funds.—John Emory, D. D., of New-York, President, and Professor of Moral Science; Rev. M. P. Parks, Professor of Mathematics; Landon C. Garland, Professor of Natural Science; Robert Emory, A. B. of New-York, Professor of Languages. Commencement will be held on the 4th of July next. The first session of the Institution commenced about the 1st of September.—*Epis. Watchman.*

We understand that the Mercantile Library Association, have engaged the labors of a number of distinguished gentlemen in this city, of various professions, by whom they are to be furnished with a course of lectures during the winter. Among the lecturers we notice the names of the Hon. G. C. Verplanck, H. E. Dwight, Esq., W. B. Lawrence, Esq., Chancellor Kent, Professor Dunlap, Hon. A. Gallatin, Hon. H. R. Storrs, W. C. Bryant, Esq., Professor J. A. Smith, and Professor Griscom.

FOREIGN.

The English and Irish Bishops.—In No. 34 of the Churchman, we repeated the conjectures of English papers as to the succession to the see of Worcester, vacant by the death of Bishop Cornewall. Bishop Carr, and *not* the brother of Earl Grey, has been nominated. At the same time, we deeply regret to learn that Dr. Edward Maltby has been nominated to succeed Dr. Carr in the See of Chichester. The lamentable unfitness for that high station, of a man who could print in a volume of sermons, the assertion that "*a great part of the Epistles* turns upon subjects connected with the history of that particular age, and *has no relation whatever either to the opinions or to the practice of Christians at the present day,*" is but too evident. The 'Christian Observer' for September, contains a long and deservedly severe castigation of Dr. Maltby's Sermons. They were published in 1819.

Dr. Whately, the learned and able author of the 'Essays on the Difficulties of St. Paul,' is mentioned as the probable successor of Archbishop Magee, in the See of Dublin.

The votes of the English Bishops on the Reform Bill.—The course which the Bishops would take in the House of Lords on the Reform Bill, excited great speculation before the vote, and has been much the subject of attention since. We perceive that *twenty-one* of the Bishops and Archbishops, English and Irish, voted against the bill. *One* in person and *one* by proxy voted in favor of the bill. *Seven* therefore did not vote—thirty being the whole number of episcopal votes in the Peerage. The Archbishop of Canterbury, who appeared as the spokesman of the church against the bill, is Dr. Howley, who was raised to the episcopate about twenty years ago, as the successor of Bishop Porteus in the see of London. He was then considered as a moderate whig, and was known for his very high standing in the University of Oxford as a scholar, but not much to the public. The two Bishops in favor of the bill are those of the latest and oldest promotion—the first, Dr. Maltby, lately raised to the see of Chichester, is well known to classical students by his various publications on the Greek literature and language. He was a pupil and friend of that old Grecian republican Dr. Parr, and of his school in learning and divinity. The venerable Bishop of Norwich voted by proxy. This is the excellent and liberal Dr. Bathurst, now in extreme old age, a descendant of one of the noblest families in England, being we believe the grandson of the Lord Bathurst, known to the readers of Burke by his splendid introduction of him in his speech on American taxation. This venerable man has, since the period of our own revolution, voted and acted steadily on the side of liberal principles and popular rights. He was several times the only Bishop who voted for the catholic emancipation, and his speech on that subject when that bill was rejected in the House of Lords in 1817, (the last we believe he has delivered in that body,) one in which he bore his personal testimony to the pastoral labors and personal virtues of the Irish Catholic clergy, was a most beautiful effusion of generous sentiments and touching eloquence. After voting for years in a minority, on this and other questions (the suppression of the slave trade was one of them,) he had the gratification of at last becoming one of the majority on all of them. He is now probably eighty years of age, but we indulge the hope that he will yet live to vote in the majority on the Reform bill.—*Evening Post.*

[We give the foregoing paragraph entire, not because of the justness of its views or the correctness of its representations, but because it well illustrates the great evils that weigh down the Church of England—the subjection of its episcopacy to lay political influence. Dr. Bathurst the veteran Bishop of Norwich, may be favorably known as a member of the House of Lords; but little can be said in his praise as a spiritual ruler in the Church. Dr. Maltby may be famed for his Greek, and his intimacy with Dr. Parr, and his venial vote in behalf of the ministry from which he had received the mitre, scarce settled on his brow; but what miserable qualifications are these for a Christian Bishop!]

American Colonization Society.—The receipts of this Society have increased in the following manner, since its institution:—In 1821, they were $3,175; in 1822, $3,303; 1823, $4,020; 1824, $4,660; 1825, $10,936; 1826, $18,963; 1827, $14,546; 1828, $19,[illegible]1; 1829, $21,902; 1830, $27,209.

ACKNOWLEDGMENTS.

GREEN BAY MISSION.

THE Treasurer of the Green Bay Mission Fund, acknowledges the receipt of *five hundred dollars* from William Bard, Esq., Treasurer of the Mission Fund of Grace Church, in redemption of the pledge made by the Rev. Dr. Wainwright, at Christ Church:—also of *one hundred and fifty dollars* from the Rev. Manton Eastburn, in redemption of his pledge at the same place, in behalf of the Church of the Ascension:—and the further sum of *one dollar* from a lady of the same Church, through the Rev. M. Eastburn.

The Treasurer has likewise received a note from Mary W. Ogden, stating that the box of clothing noticed in the last acknowledgment as having been received from New-Haven, is a donation from the ladies of the Episcopal Church in that city, estimated at *one hundred and twenty dollars.*

JAMES SWORDS, Treasurer
Green Bay Mission Fund,
Dec. 1, 1831. 127 Broadway, N. Y.

The Treasurer of the "New-York Protestant Episcopal City-Mission Society" acknowledges the receipt of the following sums.

From the Rev. John McVickar, D. D., to constitute himself a Life Member, ...	$15 00
From Mrs. Sarah E. Parsons, per Mr. Thomas N. Stanford, to constitute herself a Life Member,	15 00
From Rev. Mathew Matthews, a donation, .	5 00
" Rev. Wm. A. Clark, D. D. annual subscription, ...	2 00
" Mr. John Strang, annual subscription, .	2 00
Collections at the Mission Church, Sunday, November 27th, ...	11 84
	$50 81

Dec. 1, 1831. J. A. PERRY, *Treasurer,* 33 Wall-st.

MISSION CHURCH SUNDAY SCHOOL.

The Teachers of the Sunday School of the Mission Church of the Holy Evangelists, gratefully acknowledge the following donations from 36 individuals, $59 26.

WM. R. WADSWORTH, Treasurer,
44 Franklin street.

Donations in money or clothing thankfully received by D. Wells, 46 Lumber-street. The Treasurer, Miss Viola Longworth, 8 Rivington-street; Miss Eliza Guifford, 119 Fulton-street.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending December 1st, from the following persons, viz:—

E. A. Newton—James F. Hall—Charles Ogden—Wm. F. Gray—Rev. Alva Bennett—James Bailey—David H. Cole—S. Babcock—L. H. Redfield—Rev. G. W. Freeman—Rev. Reuben Hubbard—Rev. Allston Gibbes—Samuel C. Nichols—Robert Gilmor—L. H. Young—J. F. Shores—Timothy Minor—A. C. Hays—Horace Chase.

Books have been sent from the N. Y. Prot. Episcopal Press, during the week ending December 1st, to the following persons, viz:—

Henry N. Gamble, Darien, Georgia, one parcel, per Collins & Son, N. Y—Charles Ogden, Newark, N. J., one parcel, per stage—O. Sheple, Lowell, Mass., care of Stimpson & Clapp, Boston, per schooner Tremont—Robert Gilmor, Manlius, one parcel, care of Mr. Farr, No. 24 Exchange-st., N. Y.—Rev. G. W. Freeman, Raleigh, N. C., care of S. Hall, Newbern, one parcel per schooner Sarah.

St. Matthew's Church Sunday School, one parcel, Hillsboro', via Petersburgh, Va., care of Rev. A. Syme—Cyrus Curtis, one parcel, Hudson, tow-boat—Samuel L. Hyde, one parcel, Norwich, schooner Mary—L. H. Young, one parcel, New Haven, per steam-boat—Geo. Carr Grundy, one parcel, Baltimore, Todd's Line—Latimer & Co., one parcel, Philadelphia, per Union Line—Miss Parker, one parcel, New-Brunswick, 37 Broad-st.—J. M. Donnelly, one parcel, Catskill, 7 South-st—Venerable Archdeacon Wix, one parcel, St. John's, 45 Water-st. Rev. J. Smith, one parcel, Richmond, Collins & Co., 117 Maiden Lane—Rev. A. Gibbes, one parcel, Charleston, packet—Wm. C. Lord, one parcel, Wilmington, per packet—Rev. W. D. Cairns, one parcel, Wilmington, per packet—Asa Curtis, one parcel, Stratford, left at 115 South-st.—Starr Hoyt, one parcel, Bridgeport, left at Mr. Osborn's, Peck Slip—G. Rowland, one parcel, Norfolk, per C. N. S. Rowland, 45 Water-st.

PRIVATE BOARDING SCHOOL,
POWELTON,
On the Hudson river, one and a half miles north of the village of Newburgh.

MISS INGLIS, (who conducted for several years in Hagers Town, Md. a Boarding School for Young Ladies, on a plan similar to her present one,) being now prepared to receive her full number of pupils, (thirty,) and having amply provided herself with good teachers in every department, hesitates not to say that her Seminary offers every advantage possessed by first rate city boarding schools, and many superadded, which no city establishment can possibly enjoy.

TERMS.

For the scholastic year of ten months, commencing the first of October, and ending the last of July,

For Boarding (including beds and bedding, washing, fuel, lights, &c. &c.) and Instruction in the various branches of a complete English education, $200

For any period less than the whole term, at the rate of $220

No pupil received for less than half a term, (5 months.)

No deduction made for the removal of a pupil before the expiration of the period for which she is entered.

And when a young Lady is not to return at the commencement of the succeeding session, *notice of this must be given previous to the close of the term.*

For the Languages, Music, Drawing, &c. &c., an extra charge will be made.

N. B. Payment to be made by half sessions, in advance.

Persons desirous of special information relative to the plan and arrangements of the school, as also to the principles, character, and standing as an instructress and a governess of the Principal, antecedent to her residence in this vicinity, are referred to the gentlemen whose names are under written; all of whom can furnish *the most satisfactory testimonials in her favor.*

In New-York, the Rev. Dr. Milnor, Rev. Dr. Wainwright, Rev. Dr. Knox, Rev. Dr. Cox, Rev. Dr. Snodgrass, Hugh Maxwell, Esq., Mr. H. Auchincloss, Mr. J. Auchincloss.

In Baltimore, Rev. Dr. Henshaw, Rev. Mr. Nevins.

In Hagers Town, Rev. Mr. Drane, Rev. Mr. Fullerton, Wm. Price, Esq., Dr. J. Reynolds.

Rev. Mr. Lemmon, Fauquier county, Va.; J. Van Doran, Esq., Jefferson county, Va.; Rev. Mr. Johns, Cumberland, Md.; Dr. W. B. Tyler, Frederick City; Hon. T. H. Crawford, Chambersburg, Pa.; Hon. Ambrose Spencer, Albany; Rev. Dr. Proudfit, Salem, N. Y.; Rev. Mr. Whitehead, Hopewell, Dutchess county; Rev. Mr. Brown, Rev. Mr. M'Carrell, Newburgh.

Newburgh, Nov. 5th, 1831. eot. tf.

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The following valuable works on Sacred Music, are published by E. BLISS, 111 *Broadway.*

Psalmodia Evangelica, a collection of Psalm and Hymn Tunes, adapted to all the various metres used in sacred poetry, containing also tunes arranged for the organ and piano forte.

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Also, *The Music of the Church,* a collection of Psalms and Hymns, and Chant Tunes, adapted to the worship of the Protestant Episcopal Church in the United States, 3d edition. Also the quarto edition of this work, with the Hymns attached, for Church Choirs and family worship.

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Dec. 3.—6*t.*

JUST PUBLISHED AND FOR SALE

At the New-York Protestant Episcopal Press, and the Book-stores,

THE PRIMARY CHARGE of the Rt. Rev. B. T. Onderdonk, D. D., Bishop of the Diocese of New-York, delivered Oct. 6, 1831, entitled "The Character of the Protestant Episcopal Church, in its prominent distinctive features, considered in reference to its duties thence resulting."

PRACTICAL AND DEVOTIONAL.

For the Churchman.

MESSRS. EDITORS,—Some time since, I found, or made occasion to say something in a communication for the Churchman, intimating that some people were in the habit of declaiming against the Romanists, without being much better themselves. If I am rightly informed, I thereby nearly involved myself and your predecessor in grievous difficulty, to wit—the heavy charge of misprision of Papistry. At the hazard of incurring the same accusation, I cannot resist the temptation to send you two articles, tending to show that it is within the bounds of possibility that there should be occasionally a glimpse of Gospel light in the midst of the thick darkness of Romish superstition. You doubtless know, Messrs. Editors, that in certain circumstances, a central spark of light is formed in the shadow of an opaque body; less sagacity than yours, perhaps, would suffice to apply the illustration.

By way of demurrer in anticipation of any charge of Papish tendencies, I beg leave to state, that my selections are made from the Christian Observer. Really, for my own part, I cannot see why they should not, either there or in your own columns, come very appropriately under the head either of "PRACTICAL" or "DEVOTIONAL."

Yours, &c.

MINIMUS.

PART OF THE LAST WILL OF CARDINAL BONA.

"And now, having made this solemn protestation of my faith, I fly in much hope and confidence to the altar of Infinite Mercy, there to obtain the pardon of my sins; which, although they are manifold and very grievous (thou, O LORD, only knowest them,) yet thy loving-kindness is far greater than all the sins of all the men that have lived from the beginning, or shall live to the end of the world. And I do, from the bottom of my soul, abhor and detest all the sins I have ever committed, from the day in which I first knew sin to this moment. It grieveth me at my heart that I have thus offended my LORD, whom I love above all things; and I do most firmly resolve from henceforth to avoid sin, and all occasions that may lead to it. But thou, O LORD, whose property is always to have mercy and to forgive, call to mind thy loving kindnesses which have ever been of old. O remember not the sins and offences of my youth, nor suffer them to rise up in judgment against me. Look not upon my transgressions, but upon the face of thy CHRIST, crucified for me. To redeem me he gave up his soul unto death; and he is most worthy on whom thou shouldest look; who made satisfaction to thy justice for my sins, and for the sins of the whole world. His merits I bring with me; in them alone is all my trust. This is my righteousness and satisfaction, my redemption and propitiation. To these, O merciful Father, thou canst deny nothing. Receive, therefore, my soul, at whatever hour thou shalt think fit to call for it, since it was purchased, not with corruptible silver and gold, but with the precious blood of thy dear Son.

"My sins I have not only confessed in private, but, could I believe it would be well pleasing to GOD, I am ready to describe or proclaim them to the world; that all who have been led by outward appearances, to form too favorable an opinion of me, might see how polluted a wretch I am; how deserving of punishment and shame; how totally unworthy of honor and consolation.

"My soul, at the moment of its departure, and afterward in its state of separation, I commend, with all humility and submission, to GOD the Father, and his Son JESUS CHRIST, and the HOLY SPIRIT; whose mercy I entreat with many tears, prostrate before the throne of grace, as if I now lay at the point of death. Assist me, O gracious LORD, in this my last hour, and look not upon my sins. Thy hands have made me and fashioned me: O suffer me not to perish everlastingly. Remember thy word unto thy servant, wherein thou hast caused me to put my trust. For thou hast said, by thy holy prophet, that at what time soever the sinner turneth from his evil ways, all his iniquities shall be forgotten. Strengthened and comforted by this hope, I venture to lift up my eyes unto thee, who otherwise am not worthy to behold the height of heaven, by reason of the multitude of my sins. Command me, O LORD, to be received and conducted by holy angels into that paradise which thy beloved Son has purchased for mankind by his cross and passion. I make not this request on account of my own merit (for I have none,) or of my own righteousness: but my sole trust is in thy mercy, and in the blood of thy Son, my Saviour JESUS CHRIST. Of this my trust I shall never be ashamed; in this my hope I shall never be confounded. Give me thy blessing, O holy JESUS, and let me depart in peace; for I am thine: I will hold thee fast, and not let thee go for ever. Who shall separate me from thy love? Thou art my salvation; whom then shall I fear? Thou art the strength of my life; of whom then shall I be afraid? Behold I come to thee, whom I have loved; I hasten to thee, whom I have desired: in thee I wish to live, and to die, and to live again for ever. Dearest JESUS! what have I more to do with earth; or whom do I desire in heaven but thee? Into thy hands I commend my spirit. Look upon me, O thou lover of souls, that it may be well with me, and that I may sweetly rest and sleep in thee. Let those comfortable and ravishing words sound in my ears, 'To-day shalt thou be with me in paradise!' Receive and embrace me in those arms of mercy which were stretched out on the cross, and let perfect peace be my portion for ever."

TRANSLATION OF A MONKISH LATIN HYMN.

"Now, from house and all things torn,
To his last home he is borne,
Mouldering, as all mortals must—
Earth to earth, and dust to dust.
But, though dreary be the tomb,
Thou canst dissipate its gloom:
Speak, the teeming dust shall hear;
Speak, the dead shall re-appear;
They shall little brook delay,
When thou sayest, Come away.
"On the wide sea as I go,
Oft I meet the plundering foe;
War above, the waves beneath,
And in all things wo and death;
Thou, who rulest with thy will,
Bid the raging winds be still;
Chase the fearful foe away;
Bring me safely on my way;
And with peace and plenty blest
Lead me to the port of rest.
"All unfruitful is the tree;
Barren, though alive it be:
Should I but my deserts win,
I must perish in my sin.
Yet again in mercy spare,
Till the garden thou prepare;
Till thou turn the sullen ground;
Till thou dig my roots around;
Then if vain and fruitless all,
Even though weeping—I must fall!—
"In my breast the mortal foe,
Storms above, around, below;
'Neath the torturer's hand I groan;
Left to thee, my GOD, alone.
Bid him give me rest at length;
Lend thy fainting servant strength;
Strength to fast, and heart to pray;
Grace sufficient for my day.
Pledged, thy promised help is mine;
On that promise I recline.
"From this plague O set me free;
Let its pains my medicine be;
Let my knees before thee bent
Speak the humble penitent:
Make me fearful, lest I boast,
And in pride of heart be lost:
Make me hopeful, lest I fly:
Save, O save me, or I die.
"Give, unworthy though I be,
Faith and hope and charity:
Teach me, LORD, that I may know
Vain are all things here below:
Teach me, that my soul may love
Nothing but the things above.
Of my life, O GOD, the spring,
All my hopes from Thee I bring:
All thy love and peace is mine;
All I have and am, is thine.
Thou the solace of my toil;
To my wounds the healing oil;
Thou in mourning art my lyre,
Comfort in the day of ire;
Thou art freedom to the slave;
Thou art ever nigh to save:
Thou, the humbler of my pride,
Stay me, when my footsteps slide.
Am I injured? Thou art near,
Giving tenfold for my fear.
Am I threaten'd? 'tis thy hand
Guards me from the foeman's brand.
What is doubtful thou dost clear;
Things far off thou bringest near;
And dost cover up from sight
Things that should not see the light.
"Leave me not to yield my breath
At the burning gates of death;
Where are torments, doubts, and fears,
Noisome plagues, and scalding tears;
Where all sin is open laid;
Where the wicked are repaid;
Where the torture racks them still;
With pains that smart, but cannot kill;
Stinging worms that never die,
Flames that burn unquenchably.
They that draw that fatal breath,
Breathe but for eternal death.
"Zion, be thou my peaceful goal;
Refuge of my weary soul:
Thou whose architect is GOD;
Thou whose portals JESUS' blood;
Thou whose denizens are blest,
Welcomed to eternal rest;
Thou whose walls are living stone,
By their strength and beauty known:
City of the Heavenly King,
Green with everlasting spring!
There the incensed odours curl
Sweetly o'er the gates of pearl,
And the golden streets along
Pours the sacred tide of song.
Dark corruption dwells not there—
All is lovely, all is fair;
All like CHRIST, their Lord on high,
Clothed in immortality.
"City, of thy Maker blest,
On the Rock of Ages placed!
Fair and safe thy heavens are;
I salute thee from afar;
I can only sigh for thee,
Longing in thy streets to be.
How are all thy children glad,
For the festive banquet clad;—
Where their joys have no alloy,
Who shall speak how great that joy?
Oh! what gem shall paint the hue
Of thy beauteous sapphire blue,
Where thy walls in splendor rise,
Gleaming in those cloudless skies?
None can half thy bliss declare
But the blessed who are there.
With that joyful ransom'd throng
Thy golden streets who wend along,
Saints and martyrs blissful meeting,
Moses with Elias greeting,
Be it mine for aye to sing
Hallelujahs to our King!"

BIBLICAL CRITICISM.

RABBINICAL EXPOSITION.

THE following samples of the solemn trifling countenanced and practised by the Jewish expositors of Holy Writ, are gathered by HYMAN HURWITZ, Professor of Hebrew in the London University, an avowed advocate of the system which they represent. It may, therefore, be safely assumed, that 'nought is set down in malice.' Is the continuing blindness of the Jewish nation wonderful, when such is the blindness of the guides whom they follow with the most implicit veneration?

"These ancient interpreters of the Bible, were persuaded, and firmly believed, that it contained, beside the plain and obvious meaning, mysterious and concealed truths: they thought, that in a book so holy, and coming from the Fountain of all wisdom, there cannot possibly be either a redundant word, or even a superfluous letter, or a grammatical anomaly; and, consequently, whenever such do appear, they must have been designedly introduced, with a view of indicating some unknown truth. Further as a book of instruction, evidently intended not only to correct the heart, but to enlighten the mind, they supposed it to contain every thing that can be included in the term *knowledge;* and hence they endeavored to engraft their philosophical opinions on the text. Further, still, they were firmly persuaded that the inspired writers must have had a reason for the choice of particular words, their position in sentences, and even for the consecution of chapters, between which there is apparently no connexion. All this they endeavored to discover; and they succeeded, or failed, according to the measure of their respective capacities, or according to the nature of the truths of which they were in search. Now, though it must be confessed, as has already been observed, that in this pursuit, they often exceeded the bounds of just criticism, yet it cannot be denied, that many of their inferences and interpretations are highly ingenious, and that most of them have a moral tendency. A few examples will make this clear; and give the general reader an idea of these *researches*, or *inquiries*, as they are called.

"1. The holy Law, or Pentateuch, begins with the letter ב *beth*. Why? Because, says the son of *Kafra*, this letter, as a numeral, represents the number *two*, and the divine writer wished to indicate that there are two worlds;* one, the material, in which we move and exist, the creation of which he was about to describe—the other, the world of bliss, which we may enjoy hereafter.

"2. Because, also, says another Rabbi, the figure of this letter ב represents a space enclosed on three sides, namely—the anterior, upper, and lower parts: one side only is left open; intimating that such a frail creature as *man*, must not, dare not, search into what existed antecedent to the creation, nor into what is above or beneath him:†—all this is enclosed and interdicted; but there is still a wide open space left for his searching mind—namely, from the creation onward; in as far as GOD has chosen to reveal it in his holy word, or has laid it open to our view in the great and wonderful book of nature.

"3. The final letters, (says one of the Talmudists,) of the first three words of the *Law*, בראשית ברא אלהים are ת מ א composing the word אמת *emeth*, (the Hebrew word for *truth*,) to indicate that the only object of the holy book, is *truth*. This the divine Psalmist has distinctly expressed by saying ראש דברך אמת 'The beginning of thy word is TRUTH.‡ (*Psalm* cxix. 160.)

"4. They remarked, that the letters composing this word אמת, are taken from the beginning, middle, and end, of the alphabetical series; because, say they, *truth* ought to be the *beginning*, *middle*, and *end*, of all our thoughts and actions, and the object of all our pursuits.

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* *Medrash Rabbah.* † *Talmud Jerusalem. T. Chagigah.*
‡ *Medrash Rabbah.*

"7. *Gen.* i. 9. יקוו המים *yekavu hamayim*, 'Let the waters be gathered together.' The Hebrew verb corresponding with the English words, '*let them be gathered together*,' is יקוו. As there are many Hebrew words expressive of the same action, such as אגר, אסף, כנס, קהל, why, then, did the inspired writer choose the term, יקוו?—Because, says Rabbi *Aba*, he wished to indicate, 'that GOD gave them (*the waters*) a measure;'* that is to say, the primitive קו *kav*, from which the verb is derived, signifies a straight or levelling line—and the inspired writer wished to intimate, that the Creator impressed the waters with that peculiar property of always keeping their level; and he, therefore, chose a word including the idea of gathering together, and making level.

"11. *Gen.* ii. 23. '*She shall be called* אשה, ISHA, *woman, because she was taken out of* איש, ISH, *man.*' The latter word is the Hebrew name for *husband*, the former for *wife*. Both words are composed of the letters ש, א, and the variation consists in the latter having a י interposed between the א and ש (thus, איש,) and the former having ה for its final letter. The letters יה form the word YAH, one of the sacred names of GOD. It is evident, that if we abstract ה from אשה, or י from איש, there remain only the letters אש, which, as a word (*esh*,) signifies *fire*. From these circumstances, the Talmudists have drawn the following moral inference:—

"'Marriage is a divine institution, intended for the most moral and most beneficent of purposes. As long, therefore, as the conjugal alliance is attended by mutual love, mutual fidelity, and a joint endeavor of the two individuals to discharge the sacred obligation of protecting and rearing their offspring—of educating them on moral and religious principles—setting them the best example, by the strictest decency and chastity of manners, and by living in peace and harmony—so long will they merit the distinguishing names of איש (*ish*,) *husband;* אשה (*ishah*,) *wife*. The sacred name of GOD, יה (*Yah*,) will remain with them, and his blessing will attend them. But when the union originates in unchaste or impure desires, or in other base motives, it will soon be disturbed by strife and contention: the parental duties will be neglected; GOD will withdraw his sacred name, and there will remain nothing but אש, *esh*, אש, *esh*, *fire*, *fire*;†—or two unhallowed flames, which will soon consume and destroy the unworthy pair.'"—HURWITZ'S *Hebrew Tales*.

The following additional specimens of a kindred branch of Jewish interpretation, are from the *Modern Judaism* of MR. ALLEN.

"*Gematria* is a word which the Rabbies have borrowed from the Greek, and signifies *quantity*, *proportion*, or *equal dimension*. This is a mathematical way of contemplating the Scriptures. All the Hebrew letters are considered as numerals; according to the following table.

UNITS.			TENS.			HUNDREDS.		
Aleph	א	1	Yod	י	10	Koph	ק	100
Beth	ב	2	Caph	כ	20	Resh	ר	200
Gimel	ג	3	Lamed	ל	30	Shin	ש	300
Daleth	ד	4	Mem	מ	40	Tau	ת	400
He	ה	5	Nun	נ	50	Final Caph	ך	500
Vau	ו	6	Samech	ס	60	Final Mem	ם	600
Zain	ז	7	Ain	ע	70	Final Nun	ן	700
Cheth	ח	8	Pe	פ	80	Final Pe	ף	800
Teth	ט	9	Tsaddi	צ	90	Final Tsaddi	ץ	900

"Any two words or phrases, occurring in different texts, and containing letters of the same numerical amount, are deemed mutually convertible; and any one or more words, consisting of letters, which, cast up as numerals, make the same total sum as the word or words of any particular text, are at once admitted as developing the latent signification of that text. Thus, the letters of the words יבא שילה *Shiloh shall come*, (in Gen. xlix. 10,) amounting to 358; and the word משיח *Messiah*, containing the same number; it has been deemed a sufficient proof, that this passage is a prophecy of the Messiah: and some of the most eminent commentators among the modern Rabbies, in expounding the prediction in Zechariah iii. 8, 'I will bring forth my servant, the BRANCH,' have argued that this must be the Messiah, because the word מנחם *Comforter*, a name given to the Messiah by the Talmudists, and the word צמח *Branch*, contain letters of the same numerical value. But correct as these two conclusions undoubtedly are, we cannot admire a way of arriving at them, which is as likely to conduct to error as to truth.

"*Notaricon* is a term borrowed from the Romans, among whom the *notarii*, notaries, or short-hand writers, were accustomed to use single letters to signify whole words, with other methods of abbreviation. Notaricon is twofold: sometimes one word is formed from the initial or final letters of two or more words; and sometimes the letters of one word are taken as the initials of so many other words; and the words so collected are deemed faithful expositions of some of the meanings of the text in question.—In Deut. xxx. 12, Moses asks, 'Who shall go up for us to heaven?' The initial letters of the original words form the Hebrew word for *circumcision;* and the final letters compose the word JEHOVAH. Hence it is inferred that GOD gave circumcision as the way to heaven.—So the six letters of the first word in Genesis, translated 'In the beginning,' are the initials of six Hebrew words, which signify, *In the beginning*, GOD *saw that Israel would accept the law.*

"*Temura*, which is a word of Hebrew origin, signifies *permutation*. Sometimes the letters of a word are transposed so as to form another word; and sometimes a word in any particular text, is exchanged for a word formed by the substitution of other letters in the place of the original letters, according to established rules of alphabetical permutation; of which there are several sorts, but the most common is, to put the twenty-second letter of the alphabet in the place of the first, the twenty-first instead of the second, the twentieth instead of the third, and so on. Thus they tell us that Jeremiah, by the word *Sheshach*, intended *Babel*. Whether the prophet Jeremiah ever heard or thought of this rule of permutation, I leave to others to discuss; and only remark, that these modes of interpretation tend to represent the Scriptures as a collection of acrostics, anagrams, and riddles."

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* *Medrash Rabbah.*
† *Talmud. T. Sota. Pirke Rabbi Eliezer. Medrash Rabbah.*

ECCLESIASTICAL STATISTICS.

THE EASTERN DIOCESE.

WE are reminded, by the appearance of these valuable documents, (the Journals of the Convention for 1830 and 1831,) of an intention some time since entertained, of putting on record for the convenience of our readers, at some future time, a few prominent facts in the history of the Eastern Diocese. The depressed state of the Churches in the New-England States, north and east of Connecticut, and the difficulty, after the death of Bishop Parker (of Massachusetts,) in 1804,* of obtaining episcopal ministrations, led to frequent conferences among the clergy. The most important, was that held, as we are informed, at the house of the Rev. Dr. Morss, in Newburyport, at which the plan of the present Eastern Diocese was originated. Soon after this, May 29, 1810, a Convention of Protestant Episcopal Churches of the several states of Massachusetts, Rhode Island, New-Hampshire, and Vermont, was held at Trinity Church, Boston. There were present from Massachusetts *six* clerical and *sixteen* lay-delegates; from Rhode Island, *two* clerical and *two* lay-delegates; from New-Hampshire, *one* clergyman, and *two* lay-delegates; from Vermont, *one* clergyman, (then, we believe, and for some time after, the only one in the state,) and *three* lay-delegates: in all, *ten* clergymen, and *twenty-three* laymen. The Rev. John S. J. Gardiner, Rector of Trinity Church, Boston, was chosen President, and the Rev. Asa Eaton, Rector of Christ Church, Boston, Secretary of the Convention. A Committee of two from each state was appointed to draft a constitution "for the four confederate states;" who reported as the first article—"The states of Massachusetts, Rhode Island, New-Hampshire, and Vermont, shall constitute one Episcopal Diocese, in subordination to the General Convention, and shall be entitled 'The Eastern Diocese of the United States.'" The Constitution having been adopted, "and the provisions and canons of the Episcopal Church having been complied with in all respects to authorize their proceeding to the election of a Bishop," it was resolved that the Convention proceed to that important work: and, after an adjournment till 5 P. M. on Thursday, May 31, 1810, in Trinity Church, Boston, the Rev. ALEXANDER VIETS GRISWOLD, Rector of St. Michael's Church, Bristol, R. I., was unanimously elected Bishop of the Eastern Diocese. At an adjourned Convention, held in Trinity Church, Boston, September 25th, of the same year, the Bishop elect signified his acceptance of the sacred trust which had been proffered him; and on the 24th of May, 1811, in Trinity Church, New-York, was consecrated to his holy office, together with the late lamented Bishop of New-York, the admirable Hobart. That the measures then adopted, have been, under GOD, productive of immense benefit to the Church, *they* constantly affirm, who, being contemporary with their adoption, have watched their influence unto the present day. That the formation of the Eastern Diocese, in the then feeble condition of the few scattered parishes, was, in all human probability, the immediate cause of our present extended, and, by divine grace, prosperous state, is universally agreed. That an abundant blessing has followed the self-denying and laborious footsteps of the venerable Bishop, the slightest statistical comparison will show. We do not propose to enter now into the details, as exhibited from year to year, of the *twenty* that have just passed. One must suffice. *Nine* clergymen united in Bishop Griswold's election. At the last Diocesan Convention in Salem, *twenty-nine* were present. There are more than *sixty* in connexion with the diocese. The District of Maine having been separated, after the Convention at which the diocese was formed, from the state of Massachusetts, the Constitution was, in 1820, so altered, as to include it with the other states; the present number composing the diocese being *five*. Various other changes have from time to time been made, and several others were at the last Convention proposed, facilitating the dissolution of the compact, and the reduction of the Eastern Diocese to as many separate dioceses as the necessities of the Church may demand, or its convenience allow. The *geographical* arguments for the adoption of this measure, were there no other, would seem quite sufficient. The unanimity with which the Report of the Committee on that subject was adopted by the late Convention, encourages the belief, that no hindrances will be thrown in its way. The application of Vermont to withdraw, has already been allowed by at least one Convention, and will probably be granted by all, before her Convention in May. Should a Bishop be then elected for Vermont, an important, though very interesting, portion will be withdrawn from the Bishop's labors. He, it should be added, in conclusion, is in no way influenced by this consideration. He has long urged the division of the diocese, as calculated to promote the interests of the Church. His language on this subject, in his last address, is, "I am wholly devoted to our beloved Church, and what labors it shall please the LORD, in his merciful goodness, still to enable me to perform, are at your disposal." May they be long continued, and with a still increasing blessing!

Banner of the Church.

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* In the very next year, 1805, a vote was passed by the Convention of Massachusetts, proposing an ecclesiastical union with Rhode Island and New-Hampshire; and again in 1806 and 1809.

THE SHIP'S LETTER-BAG.

Extracts from a letter written during a passage to Liverpool.

I have treasured up an incident, which occurred the third day out, awaiting a convenient opportunity to record it, the moral of which is very pretty. And as I enjoyed it much myself, I have thought it might possibly awaken a like sympathy in others. To introduce it in its own proper form, I may perhaps be excused for opening the ponderous letter-bag of the ship, and turning upon the floor of the round-house (our post-office) a cart load of packages, and some bushels of letters, and set the captain to sorting them for delivery at Liverpool. By and by a letter turns up, the seal of which, impressed in wax, reads thus: "*Mizpah. Gen.* xxxi. 49." "This is for you to expound," said the captain, turning pleasantly to me. Not being able on the instant to recite the passage without book, by which I suppose I lost some credit, I ran below, and returning with the Bible open at the place read—*Mizpah: The* LORD *watch between me and thee, when we are absent one from another.* "Beautiful!" said one. "Beautiful!" responded another. "A gem! a gem!" exclaimed a third. "A gem! a gem!" in chorus all responded. And surely the brightest, most precious gem of all was to find in such a place and in such a circle such a prompt and full-souled expression of sympathy on the announcement of this sentiment of religion and Christian piety. There were indeed powerful tendencies to such sympathy, in the circumstances of us all. For who present, whether going *to* or *from* his home, did not feel himself separate from those he loved, and loved most dear?—And who, with a wide and fitful ocean before him, tossing on its heaving waves, would not feel his dependence, and looking back or forward to home and friends, lift up his aspirations to that high Providence, who sits enthroned in heaven, and rules the land and sea, and breathe to Him the sweet and holy prayer: "The LORD watch between me and *mine*, while we are absent one from another?"

N. Y. Obs.

CONTEMPT.

ANOTHER lesson with thy manhood came,—
I have unlearn'd *contempt*,—it is the sin
That is engender'd earliest in the soul,
And doth beset it like a poison worm,
Feeding on all its beauty.—As it steals
Into the bosom, you may see the light
Of the clear heavenly eye grow cold and dim,
And the fine upright glory of the brow
Cloud with mistrust, and the unfetter'd lip,
That was as free and changeful as the wind,
Even in sadness redolent of love,
Curl'd with the iceness of a constant scorn,—
It eats into the mind, till it pollutes
All its bright fountains. *Feeling, reason, taste,*
Breathe of its chill corruption. Every sense
That could convey a pleasure is benumb'd;
And the bright human being that was made
Full of all warm affections, and the power
To look through all things lovely up to GOD,
Is changed into a cold and doubting fiend. WILLIS.

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